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THE
ANCIENT FRAGMENTS;

CONTAINING

WHAT REMAINS OF THE WRITINGS OF
SANCHONIATHO, BEROSSUS, ABYDENUS,
MEGASTHENES, AND MANETHO.

ALSO

THE HERMETIC CREED, THE OLD CHRONICLE,
THE LATERCULUS OF ERATOSTHENES,
THE TYRIAN ANNALS,
THE ORACLES OF ZOROASTER,
AND THE PERIPLUS OF HANNO.

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LONDON:

WILLIAM PICKERING.

MDCCCXXVIII.

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ANCIENT FRAGMENTS;

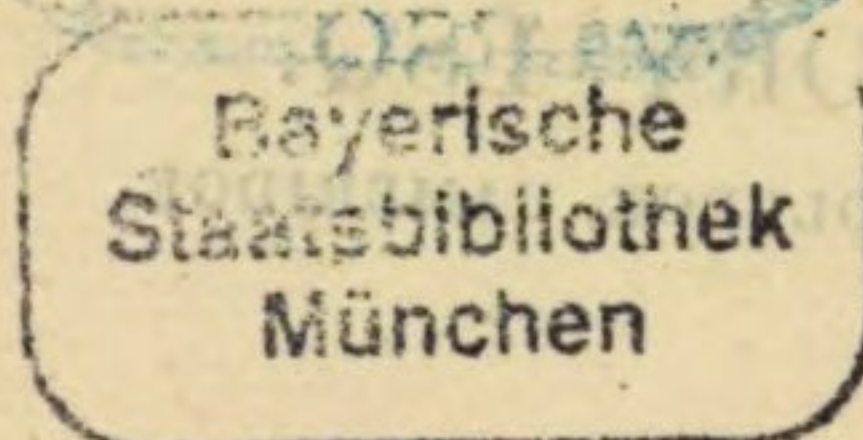
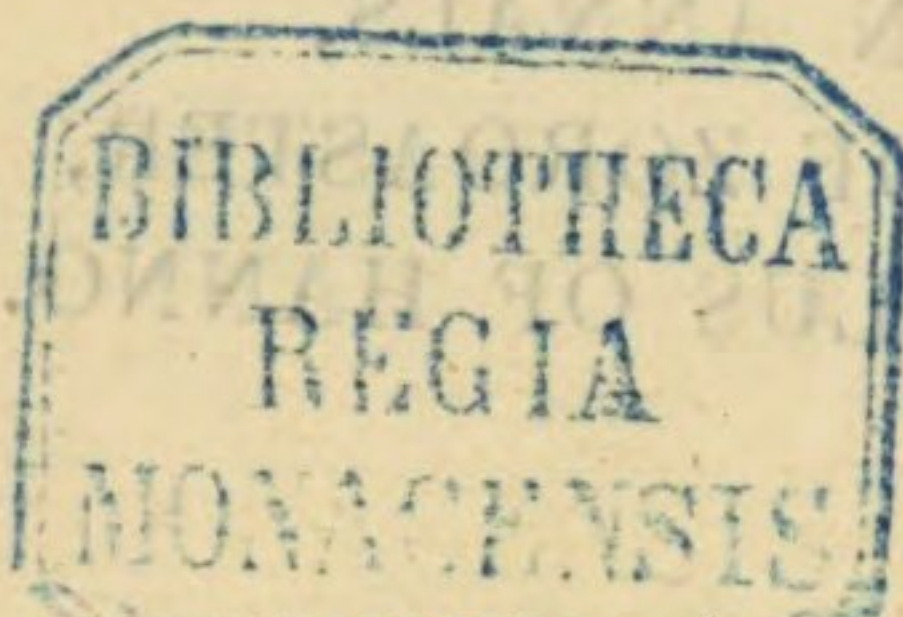
CONTAINING

WHAT REMAINS OF THE WRITINGS OF

EVANGELISTS, BERGUS, ABYDENUS,
MEGASTHENES, AND MANETHO.

ALSO

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THE LATERCULUS OF ERATOSTHENES,



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PREFACE.

IN presenting this collection of ANCIENT FRAGMENTS to the world, some explanation of what is comprehended under that title is not altogether unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other countries. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That they are all contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to discover other fragments, which I could consider sufficiently authenticated, to increase its size.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the medium of the

Greek language. Of the early historians of Greece the names only of some have come down to us ; whilst of others, such as Eupolemus and Histiaëus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity is generally confined and obscure : nor was it till the publication of the Septuagint, that they turned their attention to the antiquities of their own and the surrounding nations : and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then, to have inserted the earlier writers to the exclusion of the later, would have been to omit the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore excluded all native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic Jews ; or of authors who have had access to the sacred Scriptures, and following the words

throw no additional light upon the subjects : under one or other of which divisions may be classed the Antediluvian books of Enoch, the large fragments of Artapanus, the Sibylline Oracles, the correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents then of this volume are Fragments which have been translated from foreign languages into Greek ; or have been quoted or transcribed by Greeks from foreign authors ; or have been written in the Greek language by foreigners who have had access to the archives of their own respective countries. They are arranged under the following heads : the Phœnician, the Chaldæan, the Egyptian, the Tyrian, the Persian, and the Carthaginian.

In the following review of these ancient writers, I have passed from themselves into a slight examination of their works : not with a view of entering at all into the details, but merely to call the attention to some few great landmarks, which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable. For the most ample and satisfactory explanation of the whole, I must refer to the inimitable works of Mr. Faber and Bryant.

Under the first head is contained only the Phœ-

nician Theology of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius. I have deviated but little from the quaint translation of Bishop Cumberland, generally so far only as to render it more consonant with the text of Stephen, or to substitute more modern expressions for phrases become now almost obsolete.

The cosmogony is one of those jargons of Theology and Physics, which were refined by the later heathens into some resemblance of the sublimest mystery of the Christian faith. As the most ancient, it is the most valuable; and as it speaks more plainly than the rest, it affords a key to their interpretation.

The generations contain many very curious passages. They are the only well authenticated heathen account of the times before the flood.

In the first generation is an allusion to the fall: in the second Genus may be Cain: after which we lose the traces of similarity: at the fifth there is an interruption. But taking up the thread of inquiry, at the end of the first line, in Taautus or Thoyth, we may perhaps recognize Athothis, the second

king of Egypt, the Hermes Trismegistus, who appears again as the adviser of Cronus. His predecessor Misor, corresponds then with Mizraïm, the first king of Egypt, the Menes and Mines of the dynasties. In the preceding generation is Amynus, Ammon, or Ham, the same with the Cronus, of what is supposed a different line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon, a name of similar import with Agrus. There is also some slight appearance of identity between Hypsistus, the father of Autochthon or Ouranus, and Geïnus Autochthon, the father of Agrus.

The generations conclude with an intimation, that they contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna, the first Phœnician. Bishop Cumberland conjectures that this Isiris is the Osiris of the Egyptian worship, and with greater probability supposes him the same with Mizraïm, the son of Ham, who was the

brother of Canaan. But he strangely wanders from the truth in his researches after the son of Thabion. If the legends were handed down to Isiris, the son of Ham, they must have been handed down by one of the predecessors of this Isiris, that is by Noah, or one of his own sons: Thabion is derived from Theba the Ark, and in the phraseology of Bryant is equivalent to the Arkite: it is a title of Noah: therefore the first hierophant of Phœnicia was a son of Noah, a predecessor of Mizraïm and Canaan, an inhabitant also of Phœnicia, in short was Ham himself. And it is some confirmation, indirect enough it must be owned, of the very prevalent belief in the apostacy of that patriarch.

This fragment is succeeded by a stricture on the propensity of the Greeks for allegory. Several of these strictures occur in the course of the extract. I have generally omitted them as they appear to be the words of Philo, the translator, and could never have been those of so early a writer as Sanchoniatho. But to exhibit the argument in the adverse light, it may be urged, that since these strictures on the Greeks occur, Sanchoniatho could not have written in such ancient times. Be that as it may, the passages have no connection with the history, and at any rate were not contained in the Phœnician records.

The last fragment, upon the mystical sacrifice of the Phœnicians, is so singular, that I cannot forbear inserting the conclusion of Bryant's disser-

tation on the subject. After having shewn that this is the only sacrifice among the ancients, which is termed *mystical*; and that Cronus, the personage who offers it was the chief deity of the Phœnicians; and moreover, that it could not relate to any previous transaction, he concludes thus:—

“ The mystical sacrifice of the Phœnicians had these requisites, that a *prince was to offer it*; and *his only son was to be the victim*: and as I have shewn that this could not relate to any thing *prior*; let us consider what is said upon the subject, as *future*, and attend to the consequence. For if the sacrifice of the *Phœnicians* was a type of *another* to come; the nature of this last will be known from the representation, by which it was prefigured. According to this, *El*, the supreme deity, whose associates were the Elohim,* was in process of time to have a son, αγαπητον well-beloved: μονογενη, his only begotten: who was to be conceived (of ανωβρετ), as some render it, of *grace*: but according to my interpretation, of *the fountain of light*. He was to be called *Jeoud* whatever that name may relate to; and to be *offered up as a sacrifice to his father* λυτρον, by way of *satisfaction*, and *redemption*, τιμωροις δαιμοσι, *to atone for the sins of others*, and *avert the just vengeance of God*; αντι της παντων φθορας, to prevent universal corruption, and at the same time, *general ruin*. And it is farther remarkable; *he was to make*

* See page 11.

the grand sacrifice βασιλικῷ σχηματι κεκοσμημένος, invested with the emblems of royalty. These surely are very strong expressions : and the whole is an aggregate of circumstances highly significant, which *cannot be the result of chance.* All, that I have requested to be allowed me in the process of this recital, is this simple supposition, that *this mystical sacrifice was a type of something to come* : how truly it corresponds to that, which I imagine it alludes to, I submit to the reader's judgment. I think, it must be necessarily esteemed a most wonderful piece of history."

Sanchoniatho wrote also a history of the serpent. A single fragment of which is preserved by Eusebius.

The Chaldæan Fragments are chiefly from Berossus and Megasthenes.

Berossus, a Babylonian, flourished in the reign of Alexander, and lived some time at Athens : and according to many wrote his Chaldæan history in the Greek language. As a priest of Belus he possessed every advantage, which the records of the temple and the learning and traditions of the Chaldæans could afford ; and seems to have composed his work with a serious regard for truth. He has sketched his history of the earlier times from the representations on the walls of the temples : from written records and traditionary knowledge, he learned several points too well authenticated to be called in question ; and correcting the one by

the other has produced the strange history before us.

The first fragment, a catalogue of the Chaldæan Kings, has been preserved by Apollodorus; and the second, another version of the same with an epitome of the account of the deluge, by Abydenus, a disciple of Aristotle. The large extract preserved by Alexander Polyhistor, is extremely valuable; and contains a store of very curious information.

The first book of the history opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa: among them is introduced a character, who is represented as their instructor in the arts and sciences, and informing them of the events, which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and man, and as passing the natural, instead of the diluvian, night in the sea, with other circumstances indicative of his character and life.

The instructions of the Patriarch are detailed in the next series of paintings. In the first of which, I conceive, the Chaos is portrayed by the confusion of the limbs of every kind of animal: the second represents the creation of the universe: the third

the formation of mankind : others again that of animals, and of the heavenly bodies.

The second book appears to have comprehended the history of the ante-diluvian world : and in this the two first fragments ought to have been inserted. The historian seems to have confounded the history of the world with that of Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is here again introduced under the name of Xisuthrus, and supposes that the representation was of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king : consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonnasar left him to fill up the intermediate names as he could : and who are inserted, is not so easy to determine. If they are the predecessors of Noah ; who are the Annedoti that appear to them ? or can these appearances relate to any ante-diluvian transactions of the Patriarch ? If they are the successors of Nimrod, the appearances of the Annedoti may refer to visits of the Patriarch and his sons : yet every remnant of the heathen accounts, which in anywise relates to this subject, affirms the violent destruction of the tower of Babel, the dispersion of its builders, and the long subsequent desolation of the city.

There is, however, a dynasty of Chaldæan kings, handed down as some suppose by Berossus, of which the following is a list of the names.

1. Ευηχρος	Evechous	6 Years.
2. Χομασβολος	Chomasbolus	7 Years.
3. Πωρος	Porus	35 Years.
4. Νεχωβης	Nechobes	43 Years.
5. Αβιος	Abius	45 Years.
6. Ονιβαλλος	Oniballus	40 Years.
7. Ζινζιρος	Zinzirus	45 Years.

These Mr. Faber conjectures to have been the immediate descendants and successors of Nimrod in Nineveh, the new seat of his empire after the catastrophe at Babylon; and that the long continuation of Assyrian monarchs are the descendants of the same patriarch but of a younger branch. Bryant fancies he recognizes among them the predecessors of Nimrod, and thinks the list altogether spurious.

There is also a dynasty of Arabian kings of Chaldæa, who seem to have taken possession of Babylon during the long period of its desolation, and to have reigned there independent of the Assyrian empire. They were six in number, five of whose names are preserved.

1. Μαρδοκεντης	Mardocentes	45 Years.
2. Σισιμαδακος	Sisimadacus	28 Years.
3. Γαβιος	Gabius	37 Years.
4. Παραννος	Parannus	40 Years.
5. Ναβονναβος	Nabonnabus	25 Years.
6.		41 Years.

They are to be found in Syncellus.

The history of the flood is very interesting, and wonderfully consonant with the Mosaic account. It mentions also the circuitous route of the human race from Armenia to the plains of Shinar.

The fragment on the Tower of Babel is generally quoted as from Abydenus. Whether it is part of his own work, the Assyrian history, or was extracted by him from Berossus, or transcribed from the Scriptures is extremely questionable: indeed it has much the air of a forgery.

The small fragment (page 32) is supposed by Eusebius, who quotes it, to relate to Abraham. Nor is this improbable: a similar passage is found in Nicolaus Damascenus, which mentions the patriarch by name, and styles him King of Damascus, a title which is given him by other writers.

The other fragments of Berossus are well authenticated history, and throw some light upon the scriptural account of the same persons and transactions. It may be observed that Belshazzar, represented in Daniel, as the son of Nebuchadnezzar, is Neriglissoor, who married the daughter, and afterwards conspired against and slew the son of that monarch; succeeded to the kingdom; and was himself taken off by violence. Nabonnedus corresponds with Darius the Mede, who afterwards took the kingdom, and was conquered by Cyrus.

The last fragment is from Megasthenes, a Persian, who wrote an Indian history a few years subsequently to Berossus. The prophecy of Nebu-

chadnezzar apparently alludes to some public notification of Daniel's interpretation of his dream. The Mede he mentions may be Nabonnedus, the Darius of the Scripture.

The singular creed, which stands first of the Egyptian fragments, was transcribed by Jamblichus, from the Hermetic books. It is an exposition of that first principle of the heathen theology, which, with its hypostases, was so largely, insisted upon by the school of Plato; and, according to them, so continually passed over in silent reverence by the earliest heathens.

I have retained the translation of Jones of Nayland, from his Philosophical Disquisitions; and which may be found also in his answer to the Essay on Spirit: and I may refer to those works for the most intelligible and satisfactory exposition of this, and of the other heathen trinities.

Previously to the dispersion at Babel, the apostates from the primitive worship were divided into two sects, whose religion Mr. Faber commonly distinguishes by the titles of Buddhism and Brahmenism. They differed not so much in the original objects of their adoration, as in their form of worship. While the latter descended to the introduction of images, and diverged with every kind of polytheistical absurdity; the former stopped content with a more simple scheme of theology; and in some countries, such as Persia, an almost pure Sabianism was jealously preserved. Both were widely

diffused and often, as in Egypt and Greece, amalgamated into one. The more elaborate and corrupted system of Brahmenism would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which involved much of the Buddhic theology, were wrapped in mystery, and communicated only to the initiated.

That the heathen trinities are often variations of the Patriarchs, the Divi of the ancient worship, who were canonized under the titles of Ouranus, Cronus, Jupiter, &c. combined with the ark and other symbols, is demonstrated by Mr. Faber and others, too clearly to admit of doubt: yet, still more frequently, when stripped of their theological dress, will they resolve themselves into some mere physical principle of nature, or its powers: of which the present collection affords other decisive instances both in Sanchoniatho and Zoroaster. Among the ancient heathens the Chaos was an object of veneration; it was looked upon as the first great principle, and usually occupies the first place, in those creeds which bear a trinitarian aspect. The other persons of the Triad are equally material: the second is frequently the Sun, or the Light, or rather Ether, the Soul of the World, or the great Patriarch himself: and the third, the Host of Heaven, the Stars, the Soul of the World, or the consecrated Dæmons. There was a foundation of Materialism, on which was raised a superstructure of Idolatry.

In the classic ages of Greece and Rome appeared a race of philosophers, who, while they submitted to superstitions which they sometimes scorned, must be allowed to have lifted up their minds to truth, as high as unassisted reason might avail. A Christian may despise, as rank idolatry, the weakness or hypocrisy, which could bow down before the images, and pray to the departed spirits of their patriarchal Divi, either as agents or intercessors; but he must admit that their aspirations towards the first great cause soared far above materialism, and were wholly directed to a sublimer object of veneration. By them the ancient creeds were made to speak a loftier language, which was foreign to their original import; and upon the promulgation of Christianity they were again remodelled and refined into a further resemblance of its mysteries. And such has probably been the fate of the Hermetic creed before us.

The old Egyptian Chronicle, preserved by Syncellus, is a valuable guide and index to the dynasties that follow.

The first fragment of Manetho, his Epistle to Ptolemy Philadelphus, king of Egypt, gives an account of the author and his work. His history was composed by order of that king in emulation of the Septuagint: and its materials collected, under the royal command, from all the records of the kingdom. All that remains is an epitome of the dynasties, and two large extracts; the first

concerning the Shepherd kings, and the other upon the Israelites.

In the dynasties I have followed the text of Africanus, as quoted by Syncellus, in preference to that of Eusebius who has sadly defaced it. The general outline is the same, though the names of the kings, and the length of their respective reigns frequently differ, as well as the collocation and numbers of the dynasties. I have availed myself of the text of Eusebius to correct grammatical errors ; but where any material difference occurs, I have inserted the variation in a parenthesis, or observed it in a note. The numerical letters or figures I have given from Africanus without noticing those of Eusebius as very little dependence can be placed on either.

The Laterculus or Canon of the Kings of Thebes was compiled from the archives of that city by Eratosthenes, the librarian to Ptolemy Philadelphus. It is to be found in Syncellus and other writers.

From these fragments, as explained by the ingenious dissertations of Bryant and Mr. Faber, we may collect an outline of the early history of Egypt. It appears then that after the dispersion from Babel the children of Mizraim went off to Egypt ; of which they continued in the undisturbed enjoyment for about two centuries and a half. The first fourteen dynasties have given rise to various hypotheses. Bryant, using the Old Chronicle as

an authority, lops them all off at once as spurious. There is nevertheless great reason to suppose that the first, or at least part of it, is genuine. Menes, Mines, or Mizor, the Mizraim of the Scriptures, and the planter of the nation, is naturally placed as the first sovereign of the united realm: and perhaps the dominion of Athothis was equally extensive; for his name occurs both in the Laterculus of the Theban Kings, and in Sanchoniatho. After him the country seems to have been divided into several independent monarchies; some of whose princes may perhaps be found among the thirteen dynasties that follow.

The first fragment from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd Kings. They were a branch of the warlike family of the Cuthites, who took advantage of the divided state of Egypt, and conquered it with little difficulty. They retained possession for nearly two hundred and sixty years; when they were expelled by a combination of the native princes under Thummosis, king of Thebes. The Shepherds are placed as the fifteenth dynasty, and Thummosis and his successors, correspond accurately with Amos the first king and his successors of the eighteenth dynasty. Very shortly after the expulsion of the shepherds, Joseph and the children of Israel, came down into Egypt, and were settled in the land of Goshen, the Avaris, which had been evacuated by the Shepherd

herds ; where they seem to have lived more than a century on terms of the greatest amity with the Egyptians, till a second invasion of the Shepherds reduced them to a state of slavery. Of this invasion the second extract gives an account, and places it in the reign of Amenophis, whom the historian identifies with Amenophis the third, by making him the predecessor of Sethos his son, whom we find the first of the nineteenth dynasty, and who was named Ramesses, after Rampses the father of Amenophis. According to the fragment, the Shepherds effected the conquest in alliance with the Israelites, with whom they reigned conjointly thirteen years, during which time Amenophis, with multitudes of his subjects, retired into Ethiopia. By a comparison of the fragment with the Mosaic account, and some passages relative to the same transactions in Diodorus, Herodotus, and Tacitus, Mr. Faber has extracted the following particulars ; that instead of thirteen years, one hundred and six must be allotted to the duration of the second shepherd dynasty ; the five hundred and eleven years mentioned by Manetho, being the complete interval between the first invasion and final expulsion : that the native Egyptians and Israelites were equally oppressed under their sway : that the Pyramids were constructed by the joint labours of the conquered, at the command of Cheops, one of the Shepherd kings : and that the Exodus of the Israelites, and destruction of the

Shepherd's power were effected at the same time, by the passage of the Red Sea. After the power of the Shepherds was broken by that catastrophe, the native princes returned, and seem to have had some difficulty in expelling the remnant of the Shepherd tribe; which was finally effected by Sethosis, in the emigration of the Danaï to Greece.

The second invasion then must have taken place in the reign of Amenophis the second; and the return of the Egyptian kings from Ethiopia, in the person of Amenophis the third, who has been confounded with his predecessor. The kings of the second dynasty of Shepherds, seem to have been but two, Cheops and Chephren according to Herodotus, the Chemmis and Cephren of Diodorus. They correspond apparently with Suphis, and Suphis the second which are placed in the fourth of the dynasties of Manetho. The second dynasty of Shepherds, was in reality the fourth dynasty of Egypt, which is expressly stated to have been Memphites of a different race: and of these Suphis the first is said by Africanus, to be the same as Cheops. By turning also to the Laterculus we may observe, at the fifteenth, a change of dynasty from Theban Egyptian to Theban kings: and in Saophis and Sensaophis or rather Saophis the second, we may recognise the same persons reigning as the kings of Thebes. The Mencheres of Manetho, who follows Suphis, is probably the Mycerinus of Dio-

dorus and Herodotus, and the Moscheris of Eratosthenes; and a similarity in the names of his successors to those of the successors of Acherres* in the eighteenth, may induce us to suppose they were the same persons, the exiled princes of Egypt, the contemporaries and not the successors of the second race of Shepherd kings. If any reliance may be placed upon the numbers, another argument might be drawn from the sum of the united reigns which amounts in all the three cases to something more than a century. For a very ingenious theory, I may also refer to the Egyptian Mythology of Pritchard, in which he separates the Theban, Memphite, Thinite, Elephantine, Xoïte, and Heracleotic dynasties from each other, and looks upon them as independent and often contemporaneous dynasties.

The Tyrian Annals are fragments, which were quoted by Josephus from the now extinct histories of Dios and Menander. They agree perfectly with the scriptural accounts, and furnish some curious particulars in addition. The date of the foundation of Carthage, it may be observed is accurately fixed.

The fragments of Zoroaster are generally known

* Possibly the name was Cheres or Ares, varied by the common prefixes of Men, Ach, &c.

by the title of the Chaldaic Oracle of Zoroaster. A few of them were first published by Ludovicus Tiletanus at Paris, with the commentaries of Pletho; to which were subsequently added those of Psellus. The rest were collected by Franciscus Patricius from the works of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius; and published together with the Hermetic Books at the end of his *Nova Philosophia*. Stanley in his *lives of the Philosophers*, has given the complete collection of the oracles, with a translation into English, to which I have generally adhered.

Great doubts have been entertained respecting the authenticity of these oracles: but the variety of authors by whom they have been quoted, and throughout whose works they lie dispersed, speaks something in their favour. That they were the forgery of some Gnostic, is an opinion which Stanley thinks sufficiently refuted by the great veneration in which they were held by the Platonic school.

The oracles of Zoroaster, if not genuine extracts, at least contain the genuine doctrine of the Sabæan Theology. The writings which are extant under the title of the Hermetic books though of a far more suspicious character, and evidently the compositions of a later age, have by several eminent writers been also supposed to contain the real doctrines of the Egyptian Buddhists. Both savour per-

haps too strongly of the Platonic philosophy : but that peculiar phraseology, by which the materiality of their subject is sublimated into a spiritual form, must be attributed to the Greek translators, who had deeply imbibed the doctrines of that school.

The Periplus of Hanno is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document which was suspended in the temple of Saturn, at Carthage. Mr. Falconer has edited it as a separate work, and gives two dissertations on it ; the first, explanatory of its contents ; and the second, a refutation of Mr. Dodwell's reflections on its authenticity. I have followed Mr. Falconer both in his text and translation. With respect to its age, Mr. Falconer agrees with Bougainville in referring it to the sixth century before the Christian era.

The Periplus is prefaced by a few lines, reciting a decree of the Carthaginians relative to the voyage and its objects : and is then continued as a narrative, by the commander or one of his companions, which commences from the time the fleet had cleared the straits of Gibraltar. Mr. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemy and D'Anville, in Mr. Falconer's treatise. It may be sufficient however, to remark that Thy-miaterium, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present com-

mercial city of Mogadore. The promontory of Soloeis corresponds with Cape Bojador, nearly opposite to the Canaries. Caricontichos, Gytte, Acra, Melitta and Arambys are placed between Cape Bojador and the Rio d'Ouro which is supposed to be the Lixus. Cerne is laid down as the island of Arguin under the southern Cape Blanco: the river Chretes perhaps is the St. John, and the next large river mentioned is the Senegal. Cape Palmas and Cape Three Points, are supposed to correspond respectively with the Western and Southern Horns, and some island in the Bight of Benin, with that of the Gorillæ. Vossius however supposes the Western Horn, to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

The description of the Troglodytæ, as men of a different form or appearance, may imply a change from the Moresco to the Negro race. Some passages, quoted by Mr. Falconer from Bruce's travels, explain the extraordinary fires and nightly merriment, which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorillæ are supposed to be large monkeys or wild men as the name *ἄνθρωποι ἀγριοί* may in fact import.

It is needless to take notice of the numerous

forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set which was composed in Latin by Anniius, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original authors have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed on into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dios, and the others, are generally not those of their own works, but extracts from their predecessors.

It is necessary also to advert to the numerous errors which will be found in every sheet. The fragments have been exposed to more than the common risks, and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of antiquity, or sketched from historical paintings or hieroglyphical records, they have been sometimes translated from the sacred, into the common language of the place, and again translated into Greek; then passed in quotation from hand to hand, and are now scattered over the works of the fathers, and the writers of the Roman empire. It is matter of surprise then,

not that they abound in error and uncertainty, but that so much has been preserved. For my own errors and inadvertencies I beg leave humbly to apologise, yet I must confess I have some reason to congratulate myself on finding in the above a cloak, under which a multitude of them may be concealed, and to which a charitable disposition may refer as many as it pleases without even recurring to the "errors of the press."

Several of these fragments are preserved in two or three different authors, each of whom contains a different version of the same, differing not so much in the outline, and in the general flow of words, as in those technicalities and variations of termination which were necessary to adapt them to the author's style, and it has been a source of some little perplexity to determine which of these various readings to prefer.

To Eusebius, Syncellus, and Josephus, we are principally indebted for these relics of antiquity. The authors of them are repeatedly cited in the *Stromata* of Clemens Alexandrinus, and in the works of Justin, Cedrenus, and the fathers of the lower empire: but unfortunately no extracts have been preserved. Diodorus Siculus has borrowed largely, but has incorporated the substance of his quotations in the body of his own work.

For Josephus I have followed Hudson's edition. The Cologne edition of the *Præparatio Evangelica*

of Eusebius is often considered as the best: but upon close inspection and comparison I have been induced to prefer the text of Stephen. With the exception of a mutilated translation into Latin, Eusebius' Chronicle is lost. Under that title however Scaliger has industriously compiled a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. Syncellus has been magnificently edited at Paris under the patronage of Louis the fourteenth. By that father very copious extracts have been preserved. He professes to follow the original documents more closely than his predecessors, and as his Parisian editor makes the same pretences to fidelity, I have very generally taken his text as the groundwork. To correct all the palpable grammatical errors contained in it, would be a difficult undertaking. To effect it in some degree, I have availed myself of the emendations of the margin, and of the different readings to be found in Eusebius. But in no case have I presumed to alter without authority; and where neither the margin nor Eusebius afforded that, I have permitted the error to stand as I found it. The alteration of a single letter would sometimes correct a gross grammatical mistake: yet at the same time by retaining the letters as they stand, and making a different division of them into words, a different meaning may be elicited. This work being a mere collection of quotations,

I have not deviated from the usual method of quoting without the points. In most cases we make no use of them: in some instances, their introduction might stamp one particular signification upon certain passages, in which two, widely different, present themselves: but where so much uncertainty prevails, every person must be at liberty to accent as he pleases, or to divide the words as best may suit his purpose. To introduce the accents generally, and omit them in those sentences which may bear a double import, and in which they might assist us to determine the meaning; in short, to use them where they are of no use, and omit them where they might be turned to some account, would be an eccentricity, more needing an apology, than the course I have ventured to pursue. The matter contained in these fragments is the only merit to which they can pretend; the interpretation is all that is required; and refined criticism, bestowed on works which do not rise to elegance, is always a misplaced display of learning: and I feel myself as little competent as inclined to enter into speculations upon the words or accents. So far from presuming to intrude into the province of a commentator, I shall be well content if I have committed no great mistakes.

Such as these fragments are, I send them forth without either note or comment. The classical reader will find, I fear, but poor amusement in perusing a half barbarous dialect, replete with errors

and inconsistencies: to the student of divinity, however, they may not be altogether unacceptable or devoid of interest: and to the inquirer after ancient history and mythology, it may be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.

THE
THEOLOGY OF THE PHOENICIANS;
FROM
SANCHONIATHO.

THE

THEORY OF THE PHENOMENA
OF THE
UNIVERSE
AND
THE
HUMAN MIND
AS
A
FUNCTION OF
THE
LAW OF
CAUSE AND EFFECT

THE

THEORY OF THE PHENOMENA

FROM

SAVONIAHO

SANCHONIATHO.

THE COSMOGONY.

ΤΗΝ των όλων αρχην ὑπο-
τιθεται Αερα ζοφωδη και
πνευματωδη, η πνοην αερος
ζοφωδους, και Χαος θολερων,
ερεβωδες. ταυτα δε ειναι
απειρα, και δια πολυν αιωνα
μη εχειν περας. οτε δε (φη-
σιν) ηρασθη το πνευμα των
ιδιων αρχων, και εγενετο συγ-
κρασις, η πλοκη εκεινη εκληθη
Ποθος. αυτη δε αρχη κτισεως
ἀπαντων. αυτο δε ουκ εγινωσκε
την αυτου κτισιν, και εκ της
αυτου συμπλοκης του πνευμα-
τος, εγενετο Μωτ. τουτο τινες
φασιν ιλυν. οιδε, υδατωδους
μιξεως σηψιν. και εκ ταυτης
εγενετο πασα σπορα κτισεως,
και γενεσις των όλων.

Ην δε τινα ζωα ουκ εχοντα
αισθησιν, εξ ὧν εγενετο ζωα

He supposes that the beginning of all things was a dark and condensed windy air, or a breeze of dark air and a Chaos turbid and indistinct like Erebus: and that these things were infinite, and for a long time had no bound: but when this wind became enamoured of its own principles, and a mixture took place, that embrace was called Desire: and it was the beginning of the creation of all things. But the wind knew not its own production. And of that wind from its embrace was begotten Môt; which some call Mud, others the putrefaction of a watery mixture: and from this sprung all the seed of the creation, and the generation of the universe.

But there were certain animals which had no sense, out of which pro-

νοερα, και εκληθη Ζωφασημιν, τουτ' εστιν ουρανου κατοπται. και ανεπλασθη ὁμοιως ὡου σχηματι, και εξελαμψε Μωτ, Ἡλιος τε και Σεληνη, Αστρες τε και Αστρα μεγαλα.

Και του αερος διαυγασαντος, δια πυρωσιν και της θαλασσης και της γης εγενετο πνευματα, και νεφη, και ουρανιων ὑδατων μεγαισται καταφοραι και χυσεις. και επειδη διεκριθη, και του ιδιου το ου διεχωρισθη δια την του ἡλιου πυρωσιν, και παντα συνηνητησε παλιν εν αερι ταδε τοισδε, και συνερράξαν, βρονται τε απετελεσθησαν και αστραπαι, και προς τον παταγον των βροντων τα προγεγραμμενα νοερα ζωα εγρηγορησεν, και προς τον ηχον επτυρη, και εκινηθη εν τη γη και θαλασση αρρεν και θηλυ.

(Τουτοις ἐξῆς ὁ αὐτός συγγραφεὺς ἐπιφέρει λέγων.) ταυθ' εὔρεθη εν τη κοσμογονια γεγραμμενα Τααυτου, και τοις εκεινου ὑπομνημασιν, εκ τε στοχασμων και τεκμηριων, ὧν ἑώρακεν αὐτου ἡ διανοια, και εὔρε, και ἡμιν ἐφωτισεν.

Ἐξῆς τουτοις ονοματα των ανεμων ειπων Νοτου και Βορεου και των λοιπων, επιλεγει.

ceeded intelligent animals, and they were called Zophasemin, that is, the inspectors of heaven, and they were moulded in like manner in the shape of an egg, and Môt shone forth the sun and the moon, the less and the greater stars.

And the air shining thoroughly with light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions, and torrents of the heavenly waters. And when these things, by the heat of the sun, were parted and separated from their proper places, and all met again in the air, and were dashed to pieces against each other, thunders and lightnings were the effect; and at the sound of the thunders, the before-mentioned intelligent animals were awakened, and frightened by the noise, and male and female moved upon the earth, and in the sea.

(After these things our Author proceeds to say:) These things are written in the Cosmogony of Taautus, and in his memoirs, and from the conjectures, and natural signs which his mind perceived and discovered, and wherewith he has enlightened us.

Afterwards, declaring the names of the winds North, South, and the rest, he makes this epilogue:—But these

Αλλ' οὔτοιγε πρωτοὶ αφιερω- first men consecrated the plants of the
 σαν τὰ τῆς γῆς βλαστήματα, earth, and judged them gods, and
 καὶ θεοὺς ἐνομίσαν, καὶ προσ- worshipped those things, upon which
 ἐκυνον τὰυτα, ἀφ' ὧν αὐτοὶ they themselves lived, and all their
 τε διεγίνοντο, καὶ οἱ ἐπομενοὶ, posterity, and all before them; to
 καὶ οἱ πρὸ αὐτῶν πάντες, καὶ these they made libations and sacri-
 χρας καὶ ἐπιθυσεῖς ἐποιοῦν. fices. Then he proceeds:—Such were
 (καὶ ἐπιλεγεί) αὐταὶ δὲ ἦσαν the devices of worship, agreeing with
 αἱ ἐπινοίαι τῆς προσκυνήσεως, their weakness and the want of bold-
 ὁμοίαι τῇ αὐτῶν ἀσθενείᾳ καὶ ness of their souls.—*Euseb. Præp.*
 ψυχῆς ἀτολμῖα. *Evan. lib. I. c. 10.*

THE GENERATIONS.

Εἰτα (φησὶ) γεγενῆσθαι ἐκ Of the wind Colpias, and his wife
 τοῦ Κολπία ἀνεμοῦ, καὶ γυ- Baau, which is interpreted Night,
 ναϊκὸς αὐτοῦ Βααυ, τοῦτο δὲ were begotten two mortals, called Æon
 νυκτὰ ἐρμηνεύειν, Αἰῶνα καὶ and Protogonus: and Æon found out
 Πρωτογονοῦ θνητοὺς ἀνδρας, food from trees.
 οὕτω καλουμένους, εὗρειν δὲ
 τὸν Αἰῶνα τὴν ἀπὸ τῶν δέν-
 δρων τροφήν.

Ἐκ τούτων τοὺς γενομέ- Those that were begotten of
 νους κληθῆναι Γένος καὶ Γε- these were called Genus and Genea,
 νεαν, καὶ οἰκῆσαι τὴν Φοι- and they dwelt in Phœnicia: and
 νικην. αὐχμῶν δὲ γενομένων, when there were great droughts they
 τὰς χεῖρας ὀρεγείν εἰς οὐρανούς stretched forth their hands to heaven
 πρὸς τὸν ἥλιον. τοῦτον γὰρ towards the Sun; for him they thought
 (φησὶ) θεὸν ἐνομίζον μόνον the only lord of heaven, calling him
 οὐρανοῦ Κυρίον, Βεέλσαμην Beelsamin, which in Phœnician is
 καλοῦντες, ὃ ἐστὶ παρὰ Φοι- Lord of Heaven, but in the Greek
 νίξι κυρίος οὐρανοῦ, Ζεὺς δὲ Zeus.
 παρ' Ἑλλήσι.

Ἐξῆς (φησιν) ἀπὸ Γένους Afterwards by Genus, the son of
 Αἰώνους καὶ Πρωτογονοῦ, γεννη- Protogonus and Æon, were begotten

θηναι αυθις παιδας θνητους, οἷς εἶναι ονοματα Φως και Πυρ και Φλοξ. οὔτοι (φησιν) εκ παρατριβης ξυλων εύρον πυρ, και την χρησην ἐδίδαξαν.

Υἱους δὲ ἐγενησαν οὔτοι μεγεθει τε και ὑπεροχη κρεισσονας. ὧν τα ονοματα τοις ορεσιν ἐπετεθη ὧν ἐκρατησαν. ὥς ἐξ αυτων κληθηναι το Κασσιον, και τον Λιβανον, και τον Αντιλιβανον, και το Βραθυ.

Εκ τουτων (φησιν) ἐγενηθησαν Μημρουμος ὁ και Ὑψουρανιος απο μητερων δὲ (φησιν,) ἐχρηματιζοντων τοτε γυναικων αναιδην μισγομενων οἷς αν εντυχοιεν. Εἰτα (φησι) τον Ὑψουρανιον οικησαι Τυρον, καλυβας τε ἐπινοησαι απο καλαμων και θρυων, και παπυρων. στασιασαι δὲ πρὸς τον αδελφον Ουσων. ὃς σκεπην τῷ σωματι πρωτος εκ δερματων, ὧν ισχυσε συλλαβειν θηριων εύρε. Ῥαγδαιων δὲ γενομενων ομβρων και πνευματων, παρατριβεντα τα εν τη Τυρῷ δενδρα, πυρ αναψαι, και την αυτοθι ὑλην καταφλεξαι. δενδρου δὲ λαβομενον τον Ουσων και αποκλαδευσαντα, πρωτον τολμησαι εις θαλασσαν ἐμβηναι· ανιερωσαι δὲ δυο στηλας πυρι τε και πνευματι, και προσκυνησαι, ἅμα τε σπενδειν

mortal children, whose names were Phôs, Pûr, and Phlox. These found out the method of producing fire by rubbing pieces of wood against each other, and taught men the use thereof.

These begat sons of vast bulk and height, whose names were given to the mountains on which they first seised: thus from them were named Mount Cassius, and Libanus, Antilibanus, and Brathu.

Memrumus and Hypsuranius were the issue of these men having intercourse with their mothers, the women of those times, without shame, lying with any man they chanced to meet. Then Hypsuranius inhabited Tyre: and he invented the making of huts of reeds and rushes, and the papyrus. And he fell into enmity with his brother Usous, who first made clothing for the body of the skins of the wild beasts which he could catch. And when there were violent storms of rain and wind, the trees in Tyre being rubbed against each other, took fire, and the forest there was consumed. And Usous having taken a tree, and broken off its boughs, first dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out to them the blood of the wild beasts he took in hunting: and when there was an end of these (the storm and fire?)

αυταις ἐξ ὧν ἠγρενε Ξηριων. τουτων δε τελευτησαντων, τους απολειφθεντας (φησι) ῥαβδους αυτοις αφιερωσαι, και τας στηλας προσκυνειν, και τουτοις ἑορτας αγειν κατ'ετος.

Χρονοις δε ὑστερον πολλοις απο της Ὑψουρανιου γενεας γενεσθαι Αγρεα και Ἀλεια, τους ἀλειας και αγρας εὔρετας. ἐξ ὧν κληθηναι αγρευτας και ἀλεις.

Εξ ὧν γενεσθαι δυο ἀδελφους σιδηρου εὔρετας, και της τουτου εργασιας. ὧν θατερον του χρυσωρ λογους ασκησαι, και επωδας και μαντειας. ειναι δε τουτον τον Ἡφαιστον. εὔρειν δε και αγκιστρον, και δελεαρ, και ὀρμιαν, και σχεδιαν· πρωτον τε παντων ανθρωπων πλευσαι. διο και ὡς Θεον αυτον μετα θανατον εσεβασθησαν. καλεισθαι δε αυτον και Διαμιχιον. οἱ δε τους ἀδελφους αυτου τοιχους φασιν επινοησαι εκ πλινθων.

Μετα ταυτ' εκ του γενους τουτου γενεσθαι νεανιδας δυο, καλεισθαι δε αυτων τον μεν Τεχνιτην· τον δε Γηῖνον. Αυτοχθονα. οὔτοι επενοησαν τῷ πηλῷ της πλινθου συμμιγνυειν φορυτον, και τῷ ἡλίῳ αυτας τερσαινειν. αλλα και στεγας εξευρον.

he consecrated to them the stumps of wood that remained, and worshipped the pillars, and held anniversary feasts unto the stumps.

And in the times after the generation of Hypsuranius, were Agreus and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen are named.

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephæstus, exercised himself in words, and charms, and divinations; and he invented the hook, bait, and fishing-line, and boats slightly built; and he was the first of all men that sailed. Wherefore he was worshipped after his death as a God, and called Diamichius. And it is said his brothers invented the way of making walls of bricks.

Afterwards, from this generation were born two youths, one of whom was called Technites, the other Geïnus Autochthôn. These discovered the method of mingling stubble with the loam of the bricks, and of drying them in the sun; and found out tiling.

Απο τούτων εγενοντο ἑτεροι, By these were begotten others, ὧν ὁ μὲν Ἀγρος ἐκαλεῖτο. ὁ δὲ of which one was called Agrus, the Ἀγρουηρος ἢ Ἀγροτης. οὗ καὶ other Agrouerus or Agrotes, of whom ἔοικον εἶναι μάλ᾽ ἀσεβασμιον, in Phœnicia there was a statue held καὶ ναὸν ζυγοφορουμενον ἐν in the highest veneration, and a tem- Φοινικῇ. παρὰ δὲ Βιβλίοις ἐξ- ple drawn by yokes of oxen: and αἰρετῶς θεῶν ὁ μέγιστος ὀνο- at Byblus he is called, by way of μαζεται. ἐπινόησαν δὲ οὗτοι eminence, the greatest of the Gods. αὐλὰς προστιθεναὶ τοῖς οἰκοῖς, These invented courts, and fences for καὶ περιβολαῖα, καὶ σπηλαῖα. houses, and caves or cellars: hus- ἐκ τούτων ἀγροταὶ καὶ κυνηγοί. bandmen, and such as hunt with οὗτοι δὲ καὶ Ἀληταὶ καὶ dogs, derive their origin from these: Τίτανες καλοῦνται. they are called also Aletæ, and Titans.

Απο τούτων γενεσθαι Ἀμυ- From these were descended Amy- νον καὶ Μαγόν. οἱ κατεδείξαν nus and Magus, who taught men to κώμας καὶ ποιμνάς. construct villages and tend flocks.

Απο τούτων γενεσθαι Μισωρ By these men were begotten Mi- καὶ Συδύκ. τούτ' ἐστὶν εὐλύτον sor and Sydyc, that is, Well-freed καὶ δίκαιον. οὗτοι τὴν τοῦ and Just: and they found out the ἄλλος χρῆσιν εὔρον. use of salt.

Απο Μισωρ Τααυτος. ὃς From Misor came Taautus, who εὔρε τὴν τῶν πρώτων στοιχείων invented the writing of the first let- γραφὴν. ὃν Αἰγυπτίοι μὲν ters; him the Egyptians called Thoor, Θωαρ, Ἀλεξανδρεῖς δὲ Θωυθ, the Alexandrians Thoyth, and the Ἕλληνες δ' Ἑρμῆν ἐκαλε- Greeks Hermes. But from Sydyc σαν. ἐκ δὲ τοῦ Συδύκ, Διοσ- came the DioscURI, or Cabiri, or κούροι, ἢ Καβειροί, ἢ Κορυ- Corybantes, or Samothraces: these βάντες, ἢ Σαμοθράκες. οὗτοι (he says) first built a ship complete. (φησὶ) πρώτοι πλοῖον εὔρον.

Εκ τούτων γεγوناσιν ἑτε- From these descended others, who ροι, οἱ καὶ βοτάνας εὔρον, discovered medicinal herbs, and the καὶ τὴν τῶν δακτύλων ἰασίν, cure of poisons and charms. καὶ ἐπώδας.

Κατὰ τούτους γινεται τις Contemporary with these was one Ἡλίου καλούμενος Ὑψιστος. Elioun, which imports Hypsistus, καὶ θελεία λεγομένη Βηρουθ. (the most high) and his wife called

οἱ καὶ κατοικοῦν περὶ Βυβλόν. Beruth, and they dwelt about Byb-
 ἐξ ὧν γεναται Ἐπιγείος ἡ lus; of whom was begotten Epigeus
 Ἀυτοχθών. ὃν ὕστερον ἐκαλε- or Autochthon, whom they afterwards
 σάν Οὐρανόν. ὥς ἀπ' αὐτοῦ called Ouranus (Heaven); so that
 καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον, from him that element, which is over
 δι' ὑπερβολὴν τοῦ καλλοῦς ονο- us, by reason of its excellent beauty
 μαζειν Οὐρανόν. γεναται δὲ is named heaven: and he had a sister
 τούτῳ ἀδελφὴ ἐκ τῶν προειρη- of the same parents, and she was
 μένων. ἡ δὲ ἐκλήθη Γῆ. καὶ δια called Ge (Earth), and by reason of
 τὸ καλλὸς, ἀπ' αὐτῆς (φησὶν) her beauty the earth was called by the
 ἐκαλεσάν τὴν ὁμωνύμον Γῆν. same name.

Ὁ δὲ τούτων πατὴρ ὁ Hypsistus, the father of these,
 Ὑψίστος ἐκ σύμβολης θηρίων τε- having been killed in a conflict with
 λεύησας ἀφιερώθη. ᾧ καὶ χοῆς wild beasts, was consecrated, and his
 καὶ θυσίας οἱ παῖδες ἐτέλεσαν. children offered libations and sacrifices
 unto him.

Παραλαβὼν δὲ ὁ Οὐρανὸς But Ouranus, taking the kingdom
 τὴν τοῦ πατρὸς ἀρχὴν, ἀγεται of his father, married his sister Ge,
 πρὸς γάμον τὴν ἀδελφὴν Γῆν, and had by her four sons, Ilus who
 καὶ ποιεῖται ἐξ αὐτῆς παῖδας is called Cronus, and Betylus, and
 δ'. Ἴλον, τὸν καὶ Κρόνον, καὶ Dagon who is Siton, and Atlas.
 Βετύλον, καὶ Δαγῶν, ὅς ἐστι
 σιτών, καὶ Ἀτλαντά.

Καὶ ἐξ ἄλλων δὲ γαμετῶν But by other wives Ouranus had
 ὁ Οὐρανὸς πολλὴν ἐσχέ γεγενᾶν much issue; whereat Ge, being grieved
 διὸ καὶ χαλέπαινονσα ἡ Γῆ, and jealous, reproached Ouranus, so
 τὸν Οὐρανόν ζηλοτυπούσα that they parted from each other:
 ἐκακίζεν, ὥς καὶ διαστήναι but Ouranus, though he had parted
 ἀλλήλων. ὁ δὲ Οὐρανὸς ἀπο- from her, yet by force returned when-
 χωρήσας αὐτῆς μετὰ βίας, ever he pleased, and having laid with
 ὅτε καὶ ἐβούλετο ἐπιῶν καὶ her again departed; moreover he
 πλησιαζὼν αὐτῇ, πάλιν ἀπ- attempted to kill the children he had
 ἠλλατετο. ἐπεχειρεῖ δὲ καὶ by her; Ge also often defended or
 τοὺς ἐξ αὐτῆς παῖδας διαφ- avenged herself, gathering unto her
 θεῖρειν. τὴν δὲ Γῆν ἀμυνασθαι auxiliary powers.
 πολλακίς, συμμαχίαν αὐτῇ
 συλλεξάμενην.

Εἰς ἀνδρας δὲ προελθὼν ὁ Κρονος, Ἑρμῇ τῷ τρισμεγιστῷ συμβουλῶ καὶ βοηθῷ χρωμενος, οὗτος γὰρ ἦν αὐτοῦ γραμματεὺς, τὸν πατέρα Οὐρανὸν ἀμυνεται, τιμῶρων τῇ μητρὶ. Κρονὸν δὲ γίνονται παῖδες, Περσεφονῇ καὶ Ἀθηνᾷ. ἡ μὲν οὖν πρώτη, παρθένος ἐτελεύτα. τῇ δὲ Ἀθηνᾷ γνῶμη καὶ Ἑρμοῦ κατεσκεύασε Κρονος ἐκ σιδήρου ἄρπην καὶ δορυ. Εἶτα ὁ Ἑρμῆς τοῖς τοῦ Κρονου συμμαχοῖς λόγους μαγείας διαλεχθεὶς, πόδον ἐνεποίησε τοῖς κατ' Οὐρανὸν μάχης ὑπὲρ τῆς Γῆς. καὶ οὕτω Κρονος τὸν Οὐρανὸν πολεμῶ συμβαλὼν, τῆς ἀρχῆς ἠλάσεν, καὶ τὴν βασιλείαν διεδεξάτο. Ἐάλω δὲ ἐν τῇ μάχῃ καὶ ἡ ἐπεραστος τοῦ Οὐρανοῦ συγκοίτος ἐγκυμῶν οὖσα. ἦν ἐκδιδῶσιν ὁ Κρονος πρὸς γάμον τῷ Δαγῶνι. τικτεῖ δὲ παρὰ τοῦτῳ ὁ κατὰ γαστροὺς ἐξ Οὐρανοῦ ἐφερεν. ὁ δὲ ἐκαλεσε Δημαρόον.

Επὶ τοῦτοις ὁ Κρονος τείχος περιβάλλει τῇ ἑαυτοῦ οἰκῇ, καὶ πρώτην πόλιν κτιζει τὴν ἐπὶ Φοινικῆς Βυβλόν. Μετὰ ταῦτα τὸν ἀδελφὸν τὸν ἰδίον Ἀτλαντὰ ὑπονοήσας ὁ Κρονος, μετὰ γνῶμης τοῦ Ἑρμοῦ εἰς βάθος γῆς ἐμβάλων κατέχωσε.

Κατὰ τοῦτον τὸν χρόνον οἱ

But when Cronus came to man's age, by the advice and assistance of Hermes Trismegistus, who was his secretary, he opposed his father Ouranus, that he might avenge his mother. And Cronus had children, Persephone and Athena; the former died a virgin; but, by the advice of Athena and Hermes, Cronus made of iron a scimitar and a spear. Then Hermes, addressing the allies of Cronus with magic words, wrought in them a keen desire to fight against Ouranus in behalf of Ge. And thus Cronus overcoming Ouranus in battle, drove him from his kingdom, and succeeded him in the imperial power. In the battle was taken a well-beloved concubine of Ouranus who was pregnant; Cronus gave her in marriage to Dagon, and she was delivered, and called the child Demaroon.

After these events Cronus builds a wall round about his habitation, and founds Byblus, the first city of Phœnicia. Afterwards Cronus suspecting his own brother Atlas, by the advice of Hermes, threw him into a deep cavern in the earth, and buried him.

At this time the descendants of the

απο των Διοσκουρων σχεδιας και πλοια συνθεντες, επλευσαν. και εκριφεντες κατα το Κασσιον ορος, ναον αυτοθι αφιερωσαν.

Οι δε συμμαχοι Ιλου του Κρονου Ελωειμ επεκληθησαν, ως αν Κρονιοι. ουτοι ησαν οι λεγομενοι επι Κρονου. Κρονος δε υιον εχων Σαδιδον, ιδιω αυτον σιδηρω διεχρησατο, δι' υπονομιας αυτον εσχηκως και της ψυχης, αυτοχειρ του παιδος γενομενος, εστερησεν. ωσ- αυτως και θυγατρος ιδιας την κεφαλην απετεμεν. ως παντας εκπεπληχθαι θεους την Κρονου γνωμην.

Χρονου δε προϊοντος Ουρα- νος εν φυγη τυγχανων, θυγα- τερα αυτου παρθενον Ασλαρτην μεθ' ετερων αυτης αδελφων δυο, Ρεας και Διωνης δολω τον Κρονον ανελειν υποπεμπει· ας και ελων ο Κρονος κουριδιας γαμετας αδελφας ουσας εποι- ησατο. Γνους δε ο Ουρανός, επιστρατευει κατα του Κρο- νου Ειμαρμενην και 'Ωραν μεθ' ετερων συμμαχων. και ταυτας εξοικειωσαμενος ο Κρο- νος, παρ' εαυτω κατεσχευεν. ετι δε (φησιν) επενοησε θεος Ουρανός Βαιτυλια, λιθους εμ- ψυχους μηχανησαμενος.

Κρονω δε εγενοντο απο

Dioscuri, having built some light and other more complete ships, put to sea; and being out over against Mount Cassius, there consecrated a temple.

But the auxiliaries of Ilus, who is Cronus, were called Eloim, (as it were) the allies of Cronus; they were so called after Cronus. And Cronus, having a son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his son of life. And in like manner he cut off the head of his own daughter, so that all the gods were amazed at the mind of Cronus.

But in process of time, Ouranus being in banishment, sent his daughter Astarte, with two other sisters, Rhea and Dione, to cut off Cronus by deceit; but Cronus took the damsels, and married them being his own sisters. Ouranus, understanding this, sent Eimarmene and Hora with other auxiliaries to make war against him: but Cronus gained the affections of these also, and kept them with himself. Moreover, the god Ouranus devised Bætulia, contriving stones that moved as having life.

And Cronus begat on Astarte seven

Αστάρτης θυγατέρες ἑπτα Τιτανίδες ἢ Ἀρτεμίδες. καὶ πάλιν τῷ αὐτῷ γίνονται ἀπὸ Ρέας παῖδες ἑπτα, ὧν ὁ νεώτατος ἅμα τῇ γενεσεί ἀφίερωθη, καὶ ἀπὸ Διώνης θηλείαι. καὶ ἀπὸ Ἀστάρτης πάλιν ἀρρένες δύο, Πόθος καὶ Ἐρως.

Ὁ δὲ Δαγὼν ἐπειδὴ εὗρε σιτον καὶ ἀροτρον, ἐκλήθη Ζεὺς Ἀροτριος.

Συδύκῳ δὲ τῷ λεγομένῳ δίκαιῳ, μίᾳ τῶν Τιτανίδων συνελθούσῃ, γεννᾷ τὸν Ἀσκληπιον. ἐγενήθησαν δὲ καὶ ἐν Περαιᾷ Κρόνῳ, τρεῖς παῖδες, Κρόνος ὁμωνυμὸς τῷ πατρὶ, καὶ Ζεὺς Βῆλος, καὶ Ἀπολλων.

Κατὰ τοὺς γίνονται Πόντος καὶ Τυφὼν καὶ Νηρεὺς, πατήρ Πόντου. ἀπὸ δὲ τοῦ Πόντου γίνεταί Σιδων· ἡ κατ' ὑπερβολὴν ευφωνίας πρώτη ὕμνον ᾠδῆς εὗρε. καὶ Ποσειδων.

Τῷ δὲ Δημαρουντὶ γίνεταί Μελικάρθοσ· ὁ καὶ Ἡρακλῆς.

Εἰτα πάλιν Οὐρανὸς πόλεμει Πόντῳ. καὶ ἀποστάς, Δημαρουντὶ προστίθεται. Ἐπεισὶ τε Πόντῳ ὁ Δημαρους, τροπούται τε αὐτὸν ὁ Πόντος. ὁ δὲ Δημαρους φυγῆς θυσιαν ἤξατο.

Ἐτεῖ δὲ τριακοστῷ δευτέρῳ τῆς ἑαυτοῦ κρατησεως καὶ βασιλείας, ὁ Ἴλος, τοῦτ' ἐστίν

daughters called Titanides, or Artemides ; and he begat on Rhea seven sons, the youngest of whom was consecrated from his birth ; also by Dione he had daughters, and by Astarte moreover two sons, Pothos and Eros.

And Dagon, after he had found out bread-corn and the plough, was called Zeus Arotrius.

To Sydyc, called the just, one of the Titanides bare Asclepius : Cronus had also in Peræa three sons, Cronus bearing his father's name, and Zeus Belus, and Apollo.

Contemporary with these were Pontus, and Typhon, and Nereus the father of Pontus : from Pontus descended Sidon, who by the excellence of her singing first invented the hymns of odes or praises : and Posidon.

But to Demaroon was born Melicarthus, who is also called Heracles.

Then again Ouranus makes war against Pontus, but parting from him attaches himself to Demaroon. Demaroon invades Pontus, but Pontus puts him to flight, and Demaroon vows a sacrifice for his escape.

In the thirty-second year of his power and reign, Ilus, who is Cronus, having laid an ambushade for his

ὁ Κρονος, Ουρανὸν τὸν πατέρα
λοχῆσας ἐν τοπῷ τινὶ μεσο-
γειῷ, καὶ λαβὼν ὑποχειρίον,
εκτεμνεί αὐτοῦ τὰ αἰδοῖα, συν-
εγγυς πηγῶν τε καὶ ποταμῶν.
ἐνθα ἀφιερωθῇ Ουρανός, καὶ
ἀπηρτισθῇ αὐτοῦ τὸ πνεῦμα,
καὶ ἀπεσταξέν αὐτοῦ τὸ αἷμα
τῶν αἰδοίων, εἰς τὰς πηγὰς,
καὶ τῶν ποταμῶν τὰ ὕδατα,
καὶ μεχρὶ τούτου δεικνύται τὸ
χωρίον.

(Πάλιν δὲ ὁ συγγραφεὺς
τούτοις ἐπιφέρει μεθ' ἑτέρα
λεγων.) Ἀστάρτη δὲ ἡ με-
γίστη, καὶ Ζεὺς Δημάρους,
καὶ Ἀδάδος βασιλεὺς Θεῶν,
ἐβασίλευον τῆς χώρας, Κρονὸς
γνωμῇ. ἡ δὲ Ἀστάρτη ἐπέθηκε
τῇ ἰδίᾳ κεφαλῇ βασιλείας
παραστημὸν κεφαλὴν ταυροῦ.
περινοστουσα δὲ τὴν οἰκουμέ-
νην, εὗρεν αεροπετὴ ἀστὲρα,
ὃν καὶ ἀνελομένη, ἐν Τυρῷ τῇ
ἁγίᾳ νησὶ ἀφίερωσε. (Τὴν δὲ
Ἀστάρτην Φοινικεὺς, τὴν Ἀφρο-
δίτην εἶναι λεγουσιν.)

Καὶ ὁ Κρονὸς δὲ περιῶν
τὴν οἰκουμένην, Ἀθηνᾶ τῇ ἑαυ-
τοῦ θυγατρὶ δίδωσι τῆς Ἀττικῆς
τὴν βασιλείαν. λοιμοῦ δὲ γε-
νομένου καὶ φθοράς, τὸν ἑαυτοῦ
μονογενὴ υἱόν, Κρονὸς Ουρανῷ
πατρὶ ὀλοκαρποῖ, καὶ τὰ αἰδοῖα
περιτεμνεται, ταῦτο ποιῆσαι
καὶ τοὺς ἄμ' αὐτῷ συμμαχοὺς

father Ouranus in a certain place in
the middle of the earth, and having
gotten him into his hands, dismem-
bers him near fountains and rivers.
There Ouranus was consecrated, and
his spirit was separated, and the
blood of his parts dropt into the foun-
tains and the waters of the rivers; and
the place is shewed even to this day.

(Then our historian, after some
other things, goes on thus :) But
Astarte called the greatest, and De-
maroon entitled Zeus, and Adodus
named the king of gods, reigned over
the country by the consent of Cronus:
and Astarte put upon her head, as
the mark of her sovereignty, a bull's
head: and travelling about the habi-
table world, she found a star falling
through the air, which she took up,
and consecrated in the holy island
Tyre: and the Phœnicians say that
Astarte is Aphrodite.

Cronus, also going about the habi-
table world, gave to his daughter
Athena the kingdom of Attica: and
when there happened a plague and
mortality, Cronus offered up his only
son as a sacrifice to his father Oura-
nus, and circumcised himself, and
forced his allies to do the same: and
not long afterwards he consecrated

καταναγκασας. και μετ' ου
πολυ ἑτερον αυτου παιδα απο
Ρέας ονομαζομενον Μουθ' απο-
θανοντα αφιῆροι. Θανατον
δε τουτον και Πλουτωνα Φοι-
νικες ονομαζουσι.

Και επι τουτοις ὁ Κρονος
Βυβλον μεν την πολιν Θεα
Βααλτιδι, τη και Διωνη διδω-
σι, Βηρυτον δε Ποσειδωνι και
Καβηροις αγροταις τε και αλι-
ευσιν. οἱ και Ποντου λειψανα,
εις την Βηρυτον αφιερωσαν.

Προ δε τουτων Θεος Τααυ-
τος μιμησαμενος τον Ουρανον,
των Θεων οφεις, Κρονου τε και
Δαγωνος, και των λοιπων διε-
τυπωσεν τους ιερους των στοι-
χειων χαρακτηρας. επενοησε
δε και τῷ Κρονῳ παρασημα
βασιλειας, ομματα τεσσαρα
εκ των εμπροσθιων και των
οπισθιων μερων· δυο δε ἡσυχῃ
μνοντα και επι των ωμων
πτερα τεσσαρα· δυο μεν, ὡς
ἱπταμενα, δυο δε ὡς ὑφειμενα.
το δε συμβολον ην, επειδη
Κρονος κοιμωμενος εβλεπε, και
εγρηγορως εκοιματο· και επι
των πτερων ὁμοιως· ὅτι ανα-
παυομενος ἱπτατο, και ἱπτα-
μενος ανεπαυετο. τοις δε λοι-
ποις Θεοις, δυο ἑκαστῷ πτερω-
ματα επι των ωμων, ὡς ὅτι δη
συνιπταντο τῷ Κρονῳ. και
αὐτῷ δε παλιν ἐπὶ της κεφαλῆς,

after his death another son, called
Muth, whom he had by Rhea; him
the Phœnicians call Death and Pluto.

After these things, Cronus gives
the city of Byblus to the goddess
Baaltis, which is Dione, and Berytus
to Posidon, and to the Caberi, the
husbandmen and fishermen: and they
consecrated the remains of Pontus at
Berytus.

But before these things the god
Taautus, having represented Ouranus,
made types of the countenances of
the gods Cronus, and Dagon, and
the sacred characters of the other
elements. He contrived also for Cro-
nus the ensign of his royal power,
having four eyes in the parts before
and in the parts behind, two of them
closing as in sleep; and upon the
shoulders four wings, two in the act
of flying, and two reposing as at rest.
And the symbol was, that Cronus
whilst he slept was watching, and
reposed whilst he was awake. And
in like manner with respect to his
wings, that whilst he rested he was
flying, yet rested whilst he flew. But
to the other gods there were two
wings only to each upon his shoul-
ders, to intimate that they flew under
the controul of Cronus; he had also
two wings upon his head, the one for

πτερα δυο. ἐν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἐν ἐπὶ τῆς αἰσθησεως. the most governing part, the mind, and one for the sense.

Ἐλθων δὲ ὁ Κρονος εἰς νοτοῦ χωραν, ἀπασαν τὴν Αἰγυπτον ἐδωκε Δεῶ Τααυτῷ, ὅπως βασιλείον αὐτῷ γενηται. And Cronus coming into the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom.

Ταυτα δὲ (φησι) πρωτοι αὐτων ὑπεμνηματισαντο οἱ ἑπτα Συδεκ παῖδες Καβηροι, καὶ ογδοος αὐτων ἀδελφος Ἀσκληπιος, ὥς αὐτοῖς ἐνετείλατο Δεὸς Τααυτος. These things, says he, the Caberi, the seven sons of Sydec, and their eighth brother Asclepius, first of all set down in memoirs, as the god Taautus commanded them.

Ταυτα παντα ὁ Θαβίωνος παῖς, πρῶτος τῶν ἀπ' αἰῶνος γεγονοτῶν Φοινικῶν Ἱεροφάντης ἀλληγορησας, τοῖς τε φυσικοῖς καὶ κοσμικοῖς παθεσιν ἀναμιξας, παρέδωκε τοῖς ὀργίωσι, καὶ τελετῶν καταρχουσι προφηταῖς. οἱ τὸν τυφὸν αὐξεῖν ἐκ παντός ἐπινουντες, τοῖς αὐτῶν διαδοχοῖς παρέδωσαν καὶ τοῖς ἐπεισακτοῖς. ὧν εἷς ἦν καὶ Ἰσιρις τῶν τριῶν γραμμάτων εὐρέτης, ἀδελφὸς Χνα τοῦ πρώτου μετονομασθέντος Φοινίκος. All these things the son of Thabion, the first Hierophant of all among the Phœnicians, allegorized and mixed up with the occurrences and passions of nature and the world, and delivered to the priests and prophets, the superintendants of the mysteries: and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners: of whom one was Isiris, the inventor of the three letters, the brother of Chna, who is called the first Phœnician.—
Euseb. Præp. Evan. lib. I. c. 10.

OF THE MYSTICAL SACRIFICE OF THE EGYPTIANS.

Ἔθος ἦν τοῖς παλαιοῖς, ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδυνῶν, ἀντὶ τῆς πάντων φθορας, τὸ ἡγαπημένον τῶν τεχνῶν, τοὺς κρατοῦντας ἢ It was the custom among the ancients, in times of great calamity, to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved

πολεως η εθνους, εις σφαγην επιδιδοναι λυτρον τοις τιμωροις δαιμοσι. κατεσφαττοντο δε οι διδομενοι μυστικως. Κρονος τοιουν, ον οι Φοινικες Ισραηλ (Ιλ?) προσαγορευουσι, βασιλευων της χωρας, και υστερον μετα την του βιου τελευτην εις τον του Κρονου αστερα καθιερωθεις, εξ επιχωριας νυμφης Ανωβρετ λεγομενης, υιον εχων μονογενη, ον δια τουτο Ιεουδ εκαλουν, του μονογενους ουτως ετι και νυν καλουμενου παρα τοις Φοινιξι, κινδυνων εκ πολεμου μεγιστων κατειληφοτων την χωραν, βασιλικη κοσμησας σχηματι τον υιον, βωμον τε κατασκευασαμενος κατεθυσεν.

of their children as the price of redemption : they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son : and when great danger from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him. — *Euseb. Præp. Evan. lib. I. c. 10.*

OF THE SERPENT.

Την μεν ουν του δρακοντος φυσιν και των οφεων αυτος εξεθειασεν ο Τααυτος, και μετ' αυτον αυθις Φοινικες τε και Αιγυπτιοι. πνευματικωτατον γαρ το ζων παντων των ερπετων, και πυρωδες υπ' αυτου παρεδοθη. παρ' ο και ταχος ανυπερβλητον δια του πνευματος παριστησι, χωρις ποδων τε και χειρων, η αλλου τινος των εξωθεν, εξ ων τα λοιπα ζωα τας κινησεις ποιειται. και

Taautus first consecrated the basilisk, and introduced the worship of the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was held by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external organs, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a

ποικίλων σχημάτων τυπούς
 αποτελεῖ, καὶ κατὰ τὴν πο-
 ρεῖαν ἑλικοειδεῖς ἐχει τὰς ὁρμάς,
 ἐφ' ὃ βούλεται ταχὺς· καὶ
 πολυχρονιωτάτον δὲ ἐστὶ, οὐ
 μόνον τῷ ἐκδυομένῳ τὸ γῆρας
 νεάζειν, ἀλλὰ καὶ ἀυξήσιν
 ἐπιδεχέσθαι μείζονα πεφυκε.
 καὶ ἐπειδὴ τὸ ἄριστον με-
 τρον πληρωσθῇ, εἰς ἑαυτὸν ἀνα-
 λίσκεται. ὥς ἐν ταῖς ἱεραῖς
 ὁμοίως αὐτὸς ὁ Ταυτός κατε-
 ταξε γραφαῖς. διὸ καὶ ἐν ἱεροῖς
 τοῦτο τὸ ζῶον καὶ ἐν μυστη-
 ρίοις συμπαρεῖληπται.

spiral course, and at what degree of
 swiftness it pleases. And it is very
 long-lived, and has the quality not
 only of putting off its old age, and
 assuming a second youth, but it re-
 ceives a greater increase. And when
 it has fulfilled the appointed measure
 of its existence, it consumes itself:
 as Taautus has laid down in the sacred
 books, wherefore this animal is intro-
 duced in the sacred rites and myste-
 ries.—*Euseb. Præp. Evan. lib. I. c. 10.*

BEROSSUS:
FROM APOLLODORUS:
THE FRAGMENTS
OF
THE CHALDÆAN HISTORY:
FROM
BEROSSUS, ABYDENUS, AND
MEGASTHENES.

THE FRAGMENT

THE CHALDEAN HISTORY

FROM

BERGESS, ARDRENT AND
MAGASTHENE

BEROSSUS :

FROM APOLLODORUS.

OF THE CHALDÆAN KINGS.

ΤΑΥΤΑ μὲν ὁ Βηρωσσος ἱστο-
ρησε. Πρωτον γενεσθαι βασι-
λεα Ἀλωρον ἐκ Βαβυλωνος Χαλ-
δαιον. βασιλευται δὲ σαρούς
δεκα. καὶ καθεξῆς Ἀλαπαρον
καὶ Ἀμηλωνα τον ἐκ Παντιβίβ-
λων. εἰτα Ἀρμενωνα τον Χαλ-
δαιον, ἐφ' οὗ (φησι) φανηναί
τον μυσαρον Ὡαννην τον Ἀννη-
δωτον ἐκ τῆς Ερυθρας. (ὁπὲρ
Ἀλεξάνδρος προλαβὼν εἰρηκε
φανηναί τῷ πρώτῳ εἰτει. οὗτος
δὲ μετὰ σαρούς τεσσαρακοντα.
ὁ δὲ Ἀβυδινος τον δευτερον
Ἀννηδωτον μετὰ σαρούς εικοσι
ἑξ.) εἰτα Μεγαλαρον ἐκ Πάν-
τιβίβλων πολεως. βασιλευσαι
δὲ αὐτον σαρούς οκτωκαιδεκα.
καὶ μετὰ τουτον Δαωνον ποι-
μενα ἐκ Παντιβίβλων βασι-
λευσαι σαρούς δεκα. κατὰ
τουτον παλιν (φησι) φανηναί
ἐκ τῆς Ερυθρας Ἀννηδωτον τε-
ταρτον τὴν αὐτὴν τοῖς ἀνω

THIS is the history which Berossus
has transmitted to us. He tells us
that the first king was Alorus of Ba-
bylon, a Chaldæan; he reigned ten
sari: and afterwards Alaparus, and
Amelon who came from Pantibiblon:
then Ammenon the Chaldæan, in
whose time appeared the Musarus
Oannes the Annedotus from the Ery-
thræan sea. (But Alexander Poly-
histor anticipating the event, has
said that he appeared in the first
year; but Apollodorus says that it
was after forty sari; Abydenus, how-
ever, makes the second Annedotus
appear after twenty-six sari.) Then
succeeded Megalarus from the city
of Pantibiblon; and he reigned eigh-
teen sari: and after him Daonus the
shepherd from Pantibiblon reigned
ten sari; in his time (he says) ap-
peared again from the Erythræan sea
a fourth Annedotus, having the same
form with those above, the shape of

έχοντα διαθεσιν, και την
 ιχθυος προς ανθρωπους μιξιν.
 ειτα ηρξαι Ευεδωρεσχον εκ
 Παντιβιβλων, και βασιλευσαι
 σαρους οκτωκαιδεκα. επι του-
 του (φησιν) αλλον φανηναι εκ
 της Ερυθρας Θαλασσης ομοιον
 κατα την ιχθυος προς ανθρω-
 πον μιξιν, φ' ονομα Οδακων.
 (Τουτους δε φησι παντας τα
 υπο Ωαννου κεφαλαιωδως ρη-
 θεντα κατα μερος εξηγησασ-
 θαι. περι τουτων Αβυδινος
 ουδεν ειπεν.) ειτα αρξαι Αμεμ-
 ψινον Χαλδαιον εκ Λαραγχων.
 βασιλευσαι δε αυτον ογδοον
 σαρους δεκα. ειτα αρξαι Ωτι-
 αρτην Χαλδαιον εκ Λαραγχων.
 βασιλευσαι δε σαρους η'. Ωτι-
 αρτου δε τελευτησαντος τον
 υιον αυτου Ξισουθρον βασιλευ-
 σαι σαρους οκτωκαιδεκα. επι
 τουτου τον μεγαν κατακλυσ-
 μον (φησι) γεγενησθαι. ως
 γινεσθαι ομου παντας βασι-
 λεις δεκα· σαρους δε εκατον
 εικοσι.

a fish blended with that of a man.
 Then reigned Euedoreschus from
 Pantibiblon, for the term of eighteen
 sari; in his days there appeared
 another personage from the Ery-
 thræan sea like the former, having
 the same complicated form between
 a fish and a man, whose name was
 Odacon. (All these, says Apollodo-
 rus, related particularly and circum-
 stantially whatever Oannes had in-
 formed them of: concerning these
 Abydenus has made no mention.)
 Then reigned Amempsinus, a Chal-
 dæan from Laranchæ; and he being
 the eighth in order reigned ten sari.
 Then reigned Otiartes, a Chaldæan,
 from Laranchæ; and he reigned
 eight sari. And upon the death of
 Otiartes, his son Xisuthrus reigned
 eighteen sari: in his time happened
 the great deluge. So that the sum
 of all the kings is ten; and the term
 which they collectively reigned an
 hundred and twenty sari.—*Syncel.*
Chron. 39. Euseb. Chron. 5.

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μεν της σοφης
περι τοσαυτα.

Βασιλευσαι δε της χωρας
πρωτον λεγει Αλωρον. τον δε
υπερ εωυτου λογον διαδουναι,
οτι μιν του λεω ποιμενα ο Θεος
αποδειξαι. βασιλευσαι δε σα-
ρους δεκα. σαρως δε εστι εξα-
κοσια και τρισχιλια ετεα·
νηρος δε εξακοσια· σωστος δε
εξηκοντα.

Μετα δε τουτον Αλαπαρον
αρξαι σαρους τρεις, μεθ' ον
Αμιλλαρως εκ πολεως Παντι-
βιβλιος εβασιλευσεν σαρους ιγ'.
εφ' ου δευτερον Αννηδωτον την
θαλασσαν αναδυναι παρα-
πλησιον Ωαννη την ιδεαν
ημιδαιμονα. μεθ' ον Αμμενων
εκ Παντιβιβλων ηρξε σαρους
ιβ'. μεθ' ον Μεγαλαρος εκ
Παντιβιβλων ηρξε σαρους οκ-
τωκαιδεκα. ειτα Δαως ποιμην
εκ Παντιβιβλων εβασιλευσεν

So much concerning the wisdom of
the Chaldæans.

It is said that the first king of the
country was Alorus, who gave out a
report that he was appointed by God
to be the Shepherd of the people:
he reigned ten sari: now a sarus is
esteemed to be three thousand six
hundred years; a neros six hundred;
and a sossus sixty.

After him Alaparus reigned three
sari: to him succeeded Amillarus
from the city of Pantibiblon, who
reigned thirteen sari; in his time a
semidæmon called Annedotus, very
like to Oannes, came up a second
time from the sea: after him Am-
menon reigned twelve sari, who was
of the city of Pantibiblon: then
Megalarus of the same place eighteen
sari: then Daos, the shepherd,
governed for the space of ten sari;
he was of Pantibiblon; in his time

σαρους δεκα, ἐφ' οὗ δ' διφύεις γην ἐκ θαλάσσης ἀνέδυσαν, ὧντα ὀνομαζα τὰυτὰ· Εὐεδώκος, Ενευγάμος, Ενευβούλος, Ἀνημεντος. ἐπὶ δὲ τοῦ μετὰ ταῦτα Εὐεδωρεσχοῦ Ἀνωδάφορ· μεθ' οὗς ἄλλοιτε ἤρξαν, καὶ Σεισιθρος ἐπὶ τούτοις. ὥς τοὺς πάντας εἶναι βασιλεῖς δεκά· ὧν ὁ χρόνος τῆς βασιλείας συνῆρξε σαρους ἑκατὸν εἰκοσι. (καὶ περὶ τοῦ κατακλυσμοῦ, παρ' ὁμοία μὲν οὐκ ἀπαρᾶλλακτα λέγει οὕτως.) μετ' Εὐεδωρεσχοῦ ἄλλοι τινες ἤρξαν καὶ Σεισιθρος· ᾧ δὲ Κρονὸς προσημῖναι μὲν ἐσέσθαι πληθὸς ὀμβρῶν Δεσίου πεμπτῇ ἐπὶ δεκά. κέλευει δὲ πᾶν ὅ,τι γραμμάτων ἦν ἐχόμενον, ἐν ἡλίου πόλει τῇ ἐν Σιππαροισιν ἀποκρυψαί. Σεισιθρος δὲ ταῦτα ἐπιτελεᾶ ποιήσας, εὐθὺς ἐπ' Ἀρμενίους ἀνεπλῶε, καὶ παραυτίκα μὴν κατέλαμβανε τὰ ἐκ θεοῦ. Τριτῇ δὲ ἡμέρῃ ἐπεὶ τὰ ὧν ἐκοπάσε, μετῇ τῶν ὀρνιθῶν πειρὴν ποιούμενος, εἰκοὺ γὴν ἰδοίεν τοῦ ὕδατος ἐκδύσαν. Αἱ δὲ ἐκδεχόμενου σφέρας πελαγεὸς ἀχάνεος, ἀπορεοῦσαι ὅκῃ καθορμῆσονται, παρὰ τὸν Σεισιθρον ὀπίσω κομίζονται, καὶ ἐπ' αὐτῇσιν ἕτεραι. Ὡς δὲ τῇσι τριτῇσι εὐτυχέεν, ἀπικατο γὰρ δὴ πηλοῦ καταπλεοὶ τοὺς τάρ-

four double-shaped personages came out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulus, and Anementus : after these things was Anodaphus, in the time of Euedoreschus. There were afterwards other kings, and last of all Sisithrus : so that in the whole, the number amounted to ten kings, and the term of their reigns to an hundred and twenty sari. (And among other things not irrelative to the subject, he continues thus concerning the deluge :) After Euedoreschus some others reigned, and then Sisithrus. To him the deity Cronus foretold that on the fifteenth day of the month Desius there would be a deluge, and commanded him to deposit all the writings whatever that he had, in the city of the Sun in Sippara. Sisithrus, when he had complied with these commands, instantly sailed to Armenia, and was immediately inspired by God. During the prevalence of the waters Sisithrus sent out birds, that he might judge if the flood had subsided. But the birds passing over an unbounded sea, and not finding any place of rest, returned again to Sisithrus. This he repeated. And when upon the third trial he succeeded, for they then returned with their feet stained with mud, the gods translated him from among men. With respect to the vessel, which yet

σους, θεοὶ μιν ἐξ ἀνθρώπων
ἀφάνιζουσιν. Το δὲ πλοῖον ἐν
Ἀρμενίῃ περιπτα ξύλων ἀλεξι-
φάρμακα τοῖσιν ἐπιχωριοῖσι
παρείχετο.

remains in Armenia, it is a custom
of the inhabitants to form bracelets
and amulets of its wood.—*Syncel.*
38. — *Euseb. Præp. Evan.* lib. 9. —
Euseb. Chron. 5. 8.

OF THE TOWER OF BABEL.

Ἐντι δ' οἱ λεγούσι τοὺς
πρωτοὺς ἐκ γῆς ἀνασχόντας,
ῥώμῃ τε καὶ μεγεθεὶ χάυνω-
θέντας, καὶ δὴ θεῶν κατα-
φρονήσαντας, [αμεινονας εἶναι,
πυργῶν τυρσὶν ἡλιβᾶτον αἰρεῖν,
ἵνα νυν Βαβυλὼν ἐστίν· ἡδὴ τε
ἄσσον εἶναι τοῦ οὐρανοῦ. καὶ
τοὺς ἀνέμους, θεοῖσι βωθεόντας
ἀνατρεψαὶ περὶ αὐτοῖσι το
μηχανήμα. τοῦ δητὰ εἰρηπία
λεγεσθαι Βαβυλῶνα. τεῶς δὲ
όντας ὁμογλωσσοὺς ἐκ θεῶν
πολυθρᾶ φωνῇ ἐνεικασθαι,
μέτα δὲ Κρονῷ τε καὶ Τιτηνί
συστηναὶ πόλεμον. ὁ δὲ τόπος
ἐν ᾧ πυργὸν ᾠκοδομήσαν, νυν
Βαβυλὼν καλεῖται, διὰ τὴν
συγχυσὶν τοῦ περὶ τὴν διαλεκ-
τὸν πρωτὸν ἐναγροῦς. Ἑβραῖοι
γὰρ τὴν συγχυσὶν Βαβέλ
καλοῦσι.

They say that the first inhabitants
of the earth, glorying in their own
strength and size, and despising the
gods, undertook to raise a tower whose
top should reach the sky, where
Babylon now stands : but when it
approached the heaven, the winds
assisted the gods, and overturned
the work upon its contrivers : and
its ruins are said to be at Babylon :
and the gods introduced a diversity
of tongues among men, who till
that time had all spoken the same
language : and a war arose be-
tween Cronus and Titan : but the
place in which they built the tower
is now called Babylon, on account of
the confusion of the tongues ; for con-
fusion is by the Hebrews called Babel.
—*Euseb. Præp. Evan.* lib. 9.—*Syncel.*
Chron. 44.—*Euseb. Chron.* 13.

BEROSSUS :

FROM ALEXANDER POLYHISTOR.

OF THE COSMOGONY AND CAUSES OF THE DELUGE.

ΒΗΡΩΣΣΟΣ δὲ ἐν τῇ πρώτῃ τῶν Βαβυλωνιακῶν φησι, γενεσθαι μὲν αὐτὸν κατὰ Ἀλεξάνδρον τὸν Φιλιπποῦ τὴν ἡλικίαν. ἀναγραφὰς δὲ πολλὰν ἐν Βαβυλῶνι φυλάσσεσθαι μετὰ πολλῆς ἐπιμελείας ἀποβίων πρὸς μυριάδων δεκάκαιπεντε περιέχουσας χρόνον· περιέχειν δὲ τὰς ἀναγραφὰς ἱστορίας περὶ τοῦ οὐρανοῦ, καὶ θαλάσσης, καὶ πρωτογονίας, καὶ βασιλείων, καὶ τῶν κατ' αὐτοὺς πράξεων.

Καὶ πρῶτον μὲν τὴν Βαβυλωνίαν γῆν (φησι) κείσθαι ἐπὶ τοῦ Τίγριδος καὶ Εὐφράτου ποταμοῦ μέσσην. φρεῖν δὲ αὐτὴν πυροῦς ἀγρίους, καὶ κριθὰς, καὶ ὄχρον, καὶ σησαμόν, καὶ τὰς ἐν τοῖς ἔλεσι φυομένας ῥίζας ἐσθιέσθαι ὀνομαζεσθαι αὐτὰς γογγὰς· ἰσοδυναμεῖν δὲ τὰς ῥίζας

BEROSSUS, in his first book concerning the history of Babylonia, informs us that he lived in the time of Alexander the son of Philip. And he mentions that there were written accounts preserved at Babylon with the greatest care, comprehending a term of fifteen myriads of years. These writings contained a history of the heavens and the sea; of the birth of mankind; also of those who had sovereign rule; and of the actions achieved by them.

And in the first place he describes Babylonia as a country which lay between the Tigris and Euphrates. He mentions that it abounded with wheat, barley, ocrus, sesamum; and in the lakes were found the roots called gongæ, which were good to be eaten, and were in respect to nutriment like barley. There were also palm trees and apples, and most

ταυτας κριθαις. γινεσθαι δε φοινικας, και μηλα, και τα λοιπα ακροδρυα, και ιχθυας και ορνεα, χερσαια τε και λιμναια. ειναι δε αυτης τα μεν κατα Αραβιαν μερη ανυδρα τε και ακαρπα, τα δε αντικειμενα τη Αραβια, ορεινα τε και ευφορα. εν δε τη Βαβυλωνι πολυ πληθος ανθρωπων γενεσθαι αλλοεθνων κατοικησαντων την Χαλδαιαν· ζην δε αυτους αλακτως, ὡσπερ τα θηρια.

Εν δε τῷ πρώτῳ ενιαυτῷ φανηναί εκ της Ερυθρας Θαλασσης κατα τον ὁμορρουντα τοπον τη Βαβυλωνιαζων αφρενον ονοματι Ωαννην, (καθως και Απολλοδωρος ἱστορησε,) το μεν ὅλον σωμα εχον ιχθυος· ὑπο δε την κεφαλην παραπεφυκυιαν αλλην κεφαλην ὑπο κατω της του ιχθυος κεφαλης, και ποδας ὁμοιως ανθρωπου, παραπεφυκοτας δε εκ της ουρας του ιχθυος· ειναι δε αυτῷ φωνην ανθρωπου, την δε εικονα αυτου ετι και νυν διαφυλασσεσθαι.

Τουτο δε (φησιν) τῷ ζων την μεν ἡμεραν διαλριβειν μετα των ανθρωπων, μηδεμιαν τροφην προσφερομενον· παραδιδοναι τε τοις ανθρωποις γραμματων, και μαθηματων, και τεχνων παντοδαπων εμπειριαν, και πολεων συνοικισμους, και ιερων

kinds of fruits; fish too and birds; both those which are merely of flight, and those which take to the element of water. The part of Babylonia which is bordered upon Arabia, was barren, and without water; but that which lay on the other side had hills, and was fruitful. At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldea, and lived without rule and order like the beast of the field.

In the first year there made its appearance, from a part of the Erythraean sea which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. (According to the account of Apollodorus) the whole body of the animal was like that of a fish; and had under a fish's head another head, and also feet below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

This Being in the day-time used to converse with men; but took no food at that season; and he gave them an insight into letters and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of

ἰδρυσεις, και νομων εισηγησεις, και γεωμετριαν διδασκειν, και σπερματα, και καρπων συναγωγας ὑποδεικνυειν, και συνολως παντα τα προς ἡμερωσιν ανηκοντα βιον παραδιδοναι τοις ανθρωποις. απο δε του χρονου εκεινου ουδεν αλλο περισσον εὔρεθηναι. του δε ἡλιου δυναντος το ζων τουτονι Ωαννην δυναι παλιν εις την θαλασσαν, και τας νυκτας εκει διαιτασθαι· ειναι γαρ αυτον αμφιβιον.

Ὑστερον δε φανηναι και ἑτερα ζωα ὁμοια τουτων, περι ὧν εν τη των βασιλεων αναγραφη (φησιν) δηλωσειν.

Τον δε Ωαννην περὶ γενεας και πολιτειας γραψαι, και παραδουναι τονδε τον λογον τοις ανθρωποις.

“Γενεσθαι” φησι “χρονον, εν ᾧ το παν σκοτος και ὕδωρ ειναι, και εν τουτοις ζωα τερατωδη, και ειδιφυεις τας ιδεας εχοντα ζωογονεισθαι. ανθρωπους γαρ διπτερους γενηθηναι, ενιους δε και τετραπτερους, και διπροσωπους· και σωμα μεν εχοντας ἓν, κεφαλας δε δυο, ανδρειαν τε και γυναικειαν, και αιδοια τε διπτα, αρρεν και θηλυ· και ἑτερους ανθρωπους, τους μεν αιγων σκελη και κερατα εχοντας, τους δε ἵππο-

geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect fruits; in short, he instructed them in every thing which could tend to soften manners and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun set, it was the custom of this Being to plunge again into the sea, and abide all night in the deep; for he was amphibious.

After this there appeared other animals like Oannes, of which Berossus promises to give an account when he comes to the history of the kings.

Moreover Oannes wrote concerning the generation of mankind; of their different ways of life, and of their civil polity; and the following is the purport of what he said:

“There was a time in which there was nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. Men appeared with two wings, some with four and with two faces. They had one body but two heads; the one of a man, the other of a woman. They were likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats. Some had horses’ feet: others had the limbs of a horse

ποδας, τους δε τα οπισω μεν
μερη ιππων, τα δε εμπροσθεν
ανθρωπων, ους ιπποκενταυρους
την ιδεαν ειναι. ζωογονηθηναι
δε και ταυρους ανθρωπων κεφα-
λας εχοντας* και κυνας τετρα-
σωματους, ουρας ιχθυος εκ των
οπισθεν μεραν εχοντας, και
ιππους κυνοκεφαλους, και αν-
θρωπους, και ετερα ζωα κεφα-
λας μεν και σωματα ιππων
εχοντα, ουρας δε ιχθυων. και
αλλα δε ζωα παντοδαπων θη-
ριων μορφας εχοντα. προς δε
τουτοις, ιχθυας, και ερπετα, και
οφεις, και αλλα ζωα πλειονα
θαυμαστα και παρηλλαγμενα
τας οφεις αλληλων εχοντα* ων
και τας εικονας εν τω του
Βηλου ναφ ανακεισθαι.

“ Αρχειν δε τουτων παντων
γυναικα η ονομα Ομορωκα* ειναι
δε τουτο Χαλδαιιστι μεν Θα-
λατθ, Ελληνιστι δε μεθερ-
μηνευεται Θαλασσα, κατα δε
ισοψηφον σεληνη* ουτως δε των
ολων συνεστηκοτων, επανελ-
θοντα Βηλον σχισαι την γυ-
ναικα μεσην, και το μεν ημισυ
αυτης ποιησαι γην, το δε
αλλο ημισυ ουρανον, και τα
εν αυτη ζωα αφανισαι. αλλη-
γορικως δε (φησιν) τουτο μεν
φυσιολογεισθαι. υγρου γαρ ον-
τος του παντος, και ζων εν
αυτω γεγενημενων, τουτον τον

behind, but before were fashioned like
men, resembling hippocentaurs. Bulls
likewise bred there with the heads of
men; and dogs with fourfold bodies,
and the tails of fishes. Also horses
with the heads of dogs: men too
and other animals, with the heads
and bodies of horses and the tails
of fishes. In short, there were crea-
tures with the limbs of every species
of animals. Add to these fishes,
reptiles, serpents, with other won-
derful animals, which assumed each
other's shape and countenance. Of
all these were preserved delineations
in the temple of Belus at Babylon.

“ The person, who was supposed to
have presided over them, was a woman
named Omoroca; which in the Chal-
daic language is Thalath; which the
Greeks express Thalassa, the sea:
but according to the most true com-
putation, it is equivalent to Selene,
the moon. All things being in this
situation, Belus came, and cut the
woman asunder: and out of one half
of her he formed the earth, and of
the other half the heavens; and at
the same time destroyed the animals
in the abyss. All this (he says) was
an allegorical description of nature.
For the whole universe consisting of

Θεον ἀφελειν την ἑαυτου κεφαλην, και το ῥυεν αἷμα τους ἄλλους θεους φυρασθαι τη γη, και διαπλασαι τους ανθρωπους· δια νοερους τε ειναι, και φρονησεως θειας μετεχειν. τον δε Βηλον, ὃν Δια μεθερμηνευουσι, μεσον τεμοντα το σκοτος χωρισαι γην και ουρανον ἀπ' ἀλλήλων, και διαταξαι τον κοσμον· τα δε ζωα ουκ ενεγκοντα την του φωτος δυναμιν φθαρηναι. ιδοντα δε τον Βηλον χωραν ερημον και καρποφορον, κελευσαι ἐνι των θεων την κεφαλην ἀφελοντι ἑαυτου τῷ ἀπορρύνεντι αἵματι φυρασαι την γην, και διαπλασαι ανθρωπους, και θηρια τα δυναμενα τον αερα φερειν· αποτελεσαι δε τον Βηλον, και αστρα, και ἥλιον, και σεληνην, και τους πεντε πλανητας.”

(Εν δε τη δευτερα τους δεκα βασιλεις των Χαλδαιων, και τον χρονον της βασιλειας αυτων, σαρους ἑκατον εικοσι, ητοι ετων μυριαδας τεσσαρῶν τε τρεις, και δυο χιλιαδας, ἕως του κατακλυσμου. λεγει γαρ ὁ αὐτος Αλεξανδρος, ὡς ἀπο της γραφης των Χαλδαιων αυθις παρακατιων ἀπο ἐννατου

moisture, and animals being continually generated therein; the deity (Belus) above-mentioned cut off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed. On this account it is that they are rational, and partake of divine knowledge. This Belus, whom men call Dis, divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals so lately created, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space quite uninhabited, though by nature very fruitful, ordered one of the gods to take off his head; and when it was taken off, they were to mix the blood with the soil of the earth; and from thence to form other men and animals, which should be capable of bearing the light. Belus also formed the stars, and the sun, and the moon, together with the five planets.

(In the second book was the history of the ten kings of the Chaldeans, and the periods of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, as from the writings of the Chaldæans, enumerating the kings from the ninth Ardates to Xisuthrus,

βασιλεως Αρδατου επι τον who is called by them the tenth,
δεκατον λεγομενον παρ' αυτοις proceeds in this manner:)
Ξισουθρον, οὕτως.)

Αρδατου δε τελευτησαντος
τον υιον αυτου Ξισουθρον βα-
σιλευσαι σαρους οκτωκαιδεκα·
επι τουτου μεγαν κατακλυτ-
μον γενεσθαι. αναγραφεισθαι
δε τον λογον οὕτως. τον Κρονον
αυτω κατα τον ύπνον επισ-
τάντα φαναι, μηνος Δαισια
πεμπτη και δεκατη τους
ανδρωπους ὑπο κατακλυσμου
φθαρησεσθαι. κελευσαι ουν
δια γραμματων παντων αρχας
και μεσα και τελετας ορυξ-
αντα θειναι εν πολει ἡλιου
Σιππαροις, και ναυπηγησαμενον
σκαφος εμβηναι μετα των συγ-
γενων και αναγκαιων φιλων·
ενθεσθαι δε βρωματα και πο-
ματα, εμβαλειν δε και ζωα
πηνα και τετραποδα, και
παντα ευτρεπισαμενον, πλειν.
ερωτωμενον δε που πλει; φαναι,
προς τους Θεους· ευξαμενον αν-
θρωποις αγαθα γενεσθαι. τονδ'
ου παρακουσαντα, ναυπηγη-
σαντα σκαφος, το μεν μηκος
σταδιων πεντε, το δε πλατος
σταδιων δυο· τα δε συνταχθεντα
παντα συνθεσθαι, και γυναικα,
και τεκνα, και τους αναγκαιους
φιλους εμβιβασαι. γενομενου
δε του κατακλυσμου, και ευ-
θεως ληξαντος των οργων τινα

After the death of Ardates, his
son Xisuthrus succeeded, and reigned
eighteen sari. In his time happened
the great Deluge; the history of which
is given in this manner. The Deity,
Cronus, appeared to him in a vision,
and gave him notice that upon the
fifteenth day of the month Dæsia
there would be a flood, by which
mankind would be destroyed. He
therefore enjoined him to commit to
writing a history of the beginning,
procedure, and final conclusion of all
things, down to the present term;
and to bury these accounts securely
in the city of the Sun at Sippara;
and to build a vessel, and to take
with him into it his friends and re-
lations; and to convey on board
every thing necessary to sustain life,
and to take in also all species
of animals, that either fly or rove
upon the earth; and trust himself
to the deep. Having asked the
Deity, whither he was to sail?
he was answered, "To the Gods:"
upon which he offered up a prayer for
the good of mankind. And he obeyed
the divine admonition: and built a
vessel five stadia in length, and in
breadth two. Into this he put every
thing which he had got ready; and
last of all conveyed into it his wife,

τον Ξισουθρον αφιεναι. τα δε ου τροφην εύροντα ουτε τοπον ὅπου καθισαι, παλιν ελθειν εις το πλοιον. τον δε Ξισουθρον παλιν μετα τινας ἡμερας αφιεναι τα ορνεα· ταυτα δε παλιν εις την ναυν ελθειν τους ποδας πεπηλωμενους εχοντα· το δε τριτον αφεθεντα, ουκ ετι ελθειν εις το πλοιον. τον δε Ξισουθρον εννοηθηναι γην αναπεφηνεναι· διελοντα τε των του πλοιου ραφων μερος τι, και ιδοντα προσωκειλαν το πλοιον ορει τινι, εκβηναι μετα της γυναικος, και της θυγατρος, και του κυβερνητου· προσκυνησαντα την γην, και βωμον ιδρυσασμενον, και θυσιασαντα τοις θεοις, γενεσθαι μετα των εκβαντων του πλοιου αφανη. τους δε ὑπομειναντας εν τῷ πλοιῳ, μη εισπορευομενων των περι τον Ξισουθρον, εκβαντας ζητειν αυτον επι ονοματος βοιωντας. τον δε Ξισουθρον αυτον μεν αυτοις ουκ ετι οφθηναι· φωνην δε εκ του αερος γενεσθαι, κελευουσιν, ὡς δεον αυτους ειναι θεοσεβεις, και παρ' αυτων δια την ευσεβειαν πορευεσθαι μετα των θεων οικησοντα. της δε αυτης τιμης και την γυναικα αυτου, και την θυγατερα, και τον κυβερνητην μετεσχηκεναι. ειπεν τε

children, and friends. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out some birds from the vessel; which not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he formed a judgment, that the surface of the earth was now above the waters. Having therefore made an opening in the vessel, and finding upon looking out, that the vessel was driven to the side of a mountain, he immediately quitted it, being attended by his wife, his daughter, and the pilot. Xisuthrus immediately paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods. These things being duly performed, both Xisuthrus and those who came out of the vessel with him, disappeared. They, who remained in the vessel, finding that the others did not return, came out with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to the gods; and likewise

αυτοῖς· ὅτι ἐλευσονται παλιν
εἰς Βαβυλῶνα, καὶ ὡς εἰμαρται
αυτοῖς, ἐκ Σιππαρων ἀνελο-
μενοὺς τὰ γράμματα διαδουναὶ
τοῖς ἀνθρώποις· καὶ ὅτι ὅπου
εἰσιν, ἡ χώρα Ἀρμενίας ἐστίν·
τοὺς δὲ ἀκουσαντάς αὐτὰ θυ-
σαι τε τοῖς θεοῖς, καὶ περιξί-
πορευθῆναι εἰς Βαβυλῶνα.

inform them that it was upon account
of his piety that he was translated to
live with the gods; that his wife and
daughter, with the pilot, had obtained
the same honour. To this he added
that he would have them make the
best of their way to Babylonia, and
search for the writings at Sippara,
which were to be made known to all
mankind: and that the place where
they then were was the land of Armenia.
The remainder having heard these
words, offered sacrifices to the gods;
and taking a circuit, journeyed towards
Babylonia.

Τοῦ δὲ πλοίου τούτου κατα-
κλασθέντος ἐν τῇ Ἀρμενίᾳ ἐτι-
μερος τι αὐτοῦ ἐν τοῖς Κορκυραι-
ων ὄρεσι τῆς Ἀρμενίας διαμενεῖν,
καὶ τῖνας ἀπὸ τοῦ πλοίου κομίζειν
ἀποξυόντας ἀσφαλτον, χρασ-
θαι δὲ αὐτὴν πρὸς τοὺς ἀπο-
τροπιασμούς. ἐλθόντας οὖν του-
τοὺς εἰς Βαβυλῶνα, τότε ἐκ
Σιππαρων γράμματα ἀνορύξαι,
καὶ πόλεις πολλὰς κτίζοντας,
καὶ ἱερά ἀνιδρύσαντας, παλιν
ἐπικτίσαι τὴν Βαβυλῶνα.

The vessel being thus stranded in
Armenia, some part of it yet remains
in the Corcyraean mountains in Ar-
menia; and the people scrape off the
bitumen, with which it had been
outwardly coated, and make use of it
by way of an alexipharmic and amu-
let. In this manner they returned
to Babylon; and having found the
writings at Sippara, they set about
building cities, and erecting temples:
and Babylon was thus inhabited
again.—*Syncl. Chron. 28.—Euseb.
Chron. 5. 8.*

OF ABRAHAM.

Μετα τον κατακλυσμον
δέκατη γενεα, παρα Χαλδαιοις
τις ην δικαιος ανηρ, και μεγας,
και τα ουρανια εμπειρος.

After the deluge, in the tenth generation, was a certain man among the Chaldæans renowned for his justice and great exploits, and for his skill in the celestial sciences. — *Euseb. Præp. Evan. lib. 9.*

OF NABONASAR.

Απο δε Ναβονασαρου τους
χρονους της των αστερων κινη-
σεως Χαλδαιοι ηκριβωσαν, και
απο Χαλδαιων οι παρ' Έλλησι
μαθηματικοι λαβοντες πειδαν
Ναβονασαρος συναγαγων τας
πραξεις των προ αυτου βασι-
λεων, ηφανισεν, οπως απ' αυ-
του η καταριθμησις γινεται
των Χαλδαιων βασιλεων.

From the reign of Nabonasar only are the Chaldæans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions: for Nabonasar collected all the mementos of the kings prior to himself, and destroyed them, that the enumeration of the Chaldæan kings might commence with him. — *Syncel. Chron. 207.*

OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τινα τροπον πεμφας επι
την Αιγυπτον και επι την
ημετεραν γην τον υιον τον
εαυτου Ναβουχοδονοσορον μετα
πολλης δυναμεως, επειδη περ
αφεστωτας αυτοις επυθετο,
παντων εκρατησε, και τον ναον
ενεπρησε τον εν Ιεροσολυμοις,

He (Nabopolassar) sent his son Nabuchodonosor with a great army against Egypt, and against Judea, upon his being informed that they had revolted from him; and by that means he subdued them all, and set fire to the temple that was at Jerusalem; and removed our people entirely out

ὅλως τε πάντα τον παρ' ἡμῶν λαον ἀναστῆσας, εἰς Βαβυλώνα μετῴκισεν. συνεβῆ δὲ καὶ τὴν πόλιν ἐρημωθῆναι χρόνον ἐτῶν ἑβδομηκοντα, μέχρι Κυροῦ τοῦ Περσῶν βασιλεως. κρατῆσαι δὲ (φησι) τον Βαβυλωνιον Αἰγυπτου, Συρίας, Φοινίκης, Αραβίας, παντας δὲ ὑπερβαλλόμενον ταῖς πράξεσι τοὺς πρό-
αυτου Χαλδαιῶν καὶ Βαβυλωνίων βεβασιλευκότας.

of their own country, and transferred them to Babylon, and it happened that our city was desolate during the interval of seventy years, until the days of Cyrus king of Persia. (He then says, that) this Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldæa. — *Joseph. contr. Appion. lib. 1. c. 19.*

OF NEBUCHADNEZZAR.

Ἀκούσας δὲ ὁ πατήρ αὐτοῦ Ναβοπολλασαρος, ὅτι ὁ τεταγμένος σατραπῆς ἐντε Αἰγυπτῶ καὶ τοῖς περὶ τὴν Συρίαν τὴν Κοίλῃν καὶ τὴν Φοινικὴν τοποῖς ἀποστατῆς γέγονεν, οὐ δύναμενος αὐτὸς ἐτι κακοπαθεῖν, συστήσας τῷ υἱῷ Ναβουχοδονοσορῷ ὄντι ἐτι ἐν ἡλικίᾳ μερὴν τινα τῆς δυναμεως, ἐξεπεμψεν ἐπ' αὐτον. συμμιξας δὲ Ναβουχοδονοσορος τῷ ἀποστατῇ, καὶ παραταξάμενος, αὐτοῦ τε ἐκυριεύσεν, καὶ τὴν χώραν ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ βασιλείαν ἐποίησεν. τῷ δὲ πατρὶ αὐτοῦ συνεβῆ Ναβοπολλασαρῷ, κατὰ τοῦτον τον καιρον ἀρρώσῃσαντι, ἐν τῇ Βαβυλωνίων πόλει μεταλλάξαι τον βιον, ἐτῇ βεβασιλευκοτὶ εἰκοσιν ἐννεα.

When Nabopollasar his (Nabuchodonosor's) father, heard that the governor, whom he had set over Egypt, and the parts of Cœlesyria and Phœnicia, had revolted, he was unable to put up with his delinquencies any longer, but committed certain parts of his army to his son Nabuchodonosor, who was then but young, and sent him against the rebel: and Nabuchodonosor fought with him, and conquered him, and reduced the country again under his dominion. And it happened that his father, Nabopollasar, fell into a distemper at this time, and died in the city of Babylon, after he had reigned twenty-nine years.

Αισθομενος δε μετ' ου πολυ την του πατρος τελευτην Ναβουχοδονοσορος, καταστησας τα κατα την Αιγυπτον πραγματα και την λοιπην χωραν, και τους αιχμαλωτους Ιουδαιων τε και Φοινικων και Συρων και των κατα την Αιγυπτον εθνων συνταξας τισι των φιλων, μετα βαρυτατης δυναμεως και της λοιπης ωφελειας ανακομιζειν εις την Βαβυλωνιαν, αυτος ορμησας ολιγοστος παρεγενετο δια της ερημου εις Βαβυλωνα. καταλαβων δε τα πραγματα διαικουμενα υπο Χαλδαιων, και διατηρουμενην την βασιλειαν υπο του βελτιστου αυτων, κυριευσας εξ ολοκληρου της πατρικης αρχης, τοις μεν αιχμαλωτοις παραγενομενος συνεταξεν αυτοις αποικιας εν τοις επιτηδείοτατοις της Βαβυλωνιας τοποις αποδειξαι· αυτος δε απο των εκ του πολεμου λαφυρων, τοτε Βηλου ιερον και τα λοιπα κοσμησας φιλοτιμως, την τε υπαρχουσαν εξ αρχης πολιν, και ετεραν εξωθεν προσχαρισταμενος και ανακαινησας, προς το μηκετι δυνασθαι τους πολιορκουντας τον ποταμον αναστρεφοντας επι την πολιν κατασκευαζειν, υπερεβαλετο τρεις μεν της ενδον πολεως περιβολους, τρεις δε της εξω

After a short time Nabuchodonosor, receiving the intelligence of his father's death, set the affairs of Egypt and the other countries, in order, and committed the captives he had taken from the Jews, and Phœnicians, and Syrians, and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armour, with the rest of his baggage, to Babylonia; while he went in haste, with a few followers, across the desert to Babylon; where, when he was come, he found that affairs had been well conducted by the Chaldæans, and that the principal person among them had preserved the kingdom for him: accordingly he now obtained possession of all his father's dominions. And he ordered the captives to be distributed in colonies in the most proper places of Babylonia: and adorned the temple of Belus, and the other temples, in a sumptuous and pious manner, out of the spoils he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far restored Babylon, that none, who should besiege it afterwards, might have it in their power to divert the river, so as to facilitate an entrance into it: and this he did by building three walls about the inner city, and three about the outer. Some of these walls he

τουτων, τους μεν εξ οπτης πλιν-
 θου και ασφαλτου, τους δε εξ
 αυτης της πλινθου. και τειχι-
 σας αξιολογως την πολιν, και
 τους πυλωνας κοσμησας ιερο-
 πρεπως, προσκατεσκευακεν τοις
 πατρικοις βασιλαιοις ετερα
 βασιλεια εχομενα εκεινων,
 υπεραιροντα αναστημα και την
 πολλην πολυτελειαν. μακρα δ'
 ισως εσται εαν τις εξηγηται,
 πλην οντα γε εις υπερβολην
 ως μεγαλα και υπερηφανα,
 συνετελεσθη ημεραις δεκαπεν-
 τε. εν δε τοις βασιλαιοις του-
 τοις αναλημματα λιθινα υψηλα
 ανωκοδομησας, και την οψιν
 αποδους ομοιοτατην τοις ορεσι,
 καταφυτευσας δενδρεσι παν-
 τοδαποις εξειργασατο, και
 κατασκευασας τον καλουμενον
 κρεμαστον παραδεισον, δια το
 την γυναικα αυτου επιθυμειν
 της ορειας διαθεσεως, τεθραμ-
 μενην εν τοις κατα την Μηδιαν
 τοποις.

built of burnt brick and bitumen, and
 some of brick only. When he had
 thus admirably fortified the city with
 walls, and had magnificently adorned
 the gates, he added also a new palace
 to those in which his forefathers had
 dwelt, adjoining them, but exceed-
 ing them in height, and in its great
 splendor. It would perhaps require
 too long a narration, if any one were
 to describe it: however, as prodi-
 giously large and magnificent as it
 was, it was finished in fifteen days.
 In this palace he erected very high
 walks, supported by stone pillars;
 and by planting what was called
 a pensile paradise, and replenishing
 it with all sorts of trees, he rendered
 the prospect an exact resemblance
 of a mountainous country. This he
 did to please his queen, because she
 had been brought up in Media, and
 was fond of a mountainous situation.
 —*Joseph. contr. Appion. lib. 1. c. 19.*
 —*Syncel. Chron. 220.*—*Euseb. Præp.*
Evan. lib. 9.

OF THE CHALDÆAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδονοσορος μεν ουν
 μετα το αρξασθαι του προει-
 ρημενου τειχους, εμπεσων εις
 αρρωστιαν, μετηλλαξατο τον
 βιον, βεβασιλευκως ετη τεσ-

Nabuchodonosor, after he had be-
 gun to build the abovementioned wall,
 fell sick, and departed this life, when
 he had reigned forty-three years;
 whereupon his son Evilmerodachus

σαρακοντατρια. της δε βασι-
λειας κυριος εγενετο ο υιος
αυτου Ευειλμαραδουχος. ουτος
προστας των πραγματος ανο-
μως και ασελγως, επιβουλευ-
θεις υπο του την αδελφην
εχοντος αυτου Νηριγλισσορου
ανηρεθη, βασιλευσας ετη δυο.

Μετα δε το ανααιρεθηναι
τουτον, διαδεξαμενος την αρχην
ο επιβουλευσας αυτω Νηρι-
γλισσορος, εβασιλευσεν ετη
τεσσαρα.

Τουτου υιος Λαβοροσοαρχο-
δος εκυριευσε μεν της βασι-
λειας παις ων μηνας εννεα·
επιβουλευθεις δε, δια το πολλα
εμφαινειν κακοθη, υπο των
φιλων απετυμπανισθη.

Απολομενου δε τουτου, συν-
ελθοντες οι επιβουλευσαντες
αυτω, κοινη την βασιλειαν
περιεθηκαν Ναβοννηδω τινι των
εκ Βαβυλωνος, οντι εκ της
αυτης επισυστασεως. επι του-
του τα περι τον ποταμον τειχη
της Βαβυλωνιων πολεως, εξ
οπτης πλινθου και ασφαλτου
κατεκοσμηθη.

Ουσης δε της βασιλειας
αυτου εν τω επτακαιδεκατω
ετει, προεξεληλυθως Κυρος εκ
της Περσιδος μετα δυναμεως
πολλης, και καταστρεψαμενος
την λοιπην Ασιαν πασαν, ωρ-

obtained the kingdom. He governed
public affairs in an illegal and impro-
per manner, and by means of a plot
laid against him by Neriglissoorus,
his sister's husband, was slain when
he had reigned but two years.

After his death Neriglissoorus,
who had conspired against him,
succeeded him in the kingdom, and
reigned four years.

His son Laborosoarchodus obtained
the kingdom though he was but a
child, and kept it nine months; but
by reason of the evil practices he
exhibited, a plot was laid against
him by his friends, and he was
tormented to death.

After his death, the conspirators
assembled, and by common consent
put the crown upon the head of Na-
bonnedus, a man of Babylon, and
one of the leaders of that insurrec-
tion. In his reign it was that the
walls of the city of Babylon were
curiously built with burnt brick and
bitumen.

But in the seventeenth year of his
reign, Cyrus came out of Persia with
a great army, and having conquered
all the rest of Asia, he came hastily
to Babylonia. When Nabonnedus
perceived he was advancing to at-

μησεν ἐπὶ τῆς Βαβυλωνίας. αἰσθομένος δὲ Ναβοννηδὸς τὴν ἐφοδὸν αὐτοῦ, ἀπαντήσας μετὰ τῆς δυνάμεως καὶ παραταξάμενος, ἡττήθεις τῇ μάχῃ καὶ φυγὼν ὀλιγοστός, συνεκλείσθη εἰς τὴν Βορσιππηνῶν πόλιν. Κυρὸς δὲ Βαβυλῶνα καταλαβόμενος, καὶ συντάξας τὰ ἐξω τῆς πόλεως τείχη καταστρεφάσαι, διὰ τὸ λίαν αὐτῷ πραγματικὴν καὶ δυσάλωτον φανῆναι τὴν πόλιν, ἀνεζεύξεν ἐπὶ Βορσιππον, ἐκπολιορκήσας τὸν Ναβοννηδόν. τοῦ δὲ Ναβοννηδοῦ οὐχ ὑπομεινάντος τὴν πολιορκίαν, ἀλλ' ἐγχειρήσαντος αὐτόν, πρότερον χρησάμενος Κυρὸς φιλανθρωπῶς, καὶ δούς οἰκητήριον αὐτῷ Καρμανίαν, ἐξεπέμψεν ἐκ τῆς Βαβυλωνίας. Ναβοννηδὸς μὲν οὖν, τὸ λοιπὸν τοῦ χρόνου διαγενομένος ἐν ἐκείνῃ τῇ χώρᾳ, κατεστρεψέ τον βίον.

tack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his attendants, and was shut up in the city Borsippus. Whereupon Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city had proved very troublesome to him, and difficult to take. He then marched to Borsippus, to besiege Nabonnedus; but as Nabonnedus delivered himself into his hands without holding out the place, he was at first kindly treated by Cyrus, who gave him an habitation in Carmania, but sent him out of Babylonia. Accordingly Nabonnedus spent the remainder of his time in that country, and there died.—*Joseph. contr. App. lib. 1. c. 20.*—*Euseb. Præp. Evan. lib. 10.*

OF THE FEAST OF SACEA.

Βηρωσσὸς δὲ ἐν πρώτῳ Βαβυλωνιακῶν, τῷ Λῶφ, φησὶ, μὴνι ἐκκαιδεκατῇ αἰγεσθαι ἑορτὴν Σακεας προσαγορευομένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας πέντε, ἐν αἷς ἔθος εἶναι ἀρχεσθαι τοὺς δεσποτάς ὑπὸ τῶν οἰκετῶν,

Berossus, in the first book of his Babylonian history, says; That in the eleventh month, called Loos, is celebrated in Babylon the feast of Sacea for five days; in which it is the custom that the masters should obey their domestics, one of whom is led

αφηγείσθαι τε της οικιας ένα round the house, clothed in a royal
 αυτων ενδεδυκοτα ζολην ὁμοιαν garment, and him they call Zoganes.
 τη βασιλικη, ὃν καλεῖσθαι —*Athenæus*, lib. 14.
 Ζωγανην.

MEGASTHENES :

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΥΔΗΝΟΣ ἐν τῇ Ἀσσυρίῳ
γραφῇ, Μεγασθενὲς δὲ φησὶ.
Ναβουκοδροσορον Ἡρακλεὸς
αλκιμωτερον γεγονότα ἐπὶ τῇ
Λιβυῇ καὶ Ἰβηρίῃ στρατευ-
σαι· ταύτας δὲ χειρωσαμένον
ἀποδασμὸν αὐτῶν εἰς τὰ
δεξιά του ποντοῦ κατοικίσαι
Μετὰ δὲ λέγεται πρὸς Χαλ-
δαίων, ὡς ἀναβὰς ἐπὶ τὰ βα-
σιλεῖα κατασχεθεὶς θεῶν ὁ τε
δη. φθεγξαμένος δὲ εἶπεν οὕτως.
“ Ἐγὼ Ναβουκοδροσορος, ὦ Βα-
βυλωνιοί, τὴν μέλλουσαν ὑμῖν
προαγγέλλω συμφορὴν, τὴν
οὔτε Βηλὸς ἐμὸς πρόγονος, οὔτε
βασιλεῖα Βηλτίς ἀποτρεψαι
μοίρας πείσαι σθένουσι. ἤξει
Περσὴς ἡμίονος τοῖσι ὑμετέροισι
δαιμόσι χρεώμενος συμμαχοί-
σιν· ἐπαξει δὲ δουλοσύνην. οὐ
δὲ συναιτίος ἐστὶ Μήδης τὸ
Ἀσσυρίον αὐχμηρὰ. ὥς εἴθε μιν
προσθεν, ἢ δύναι τοὺς πολίτη-
τας, χαρὺδιν τίνα ἢ θαλασ-

ABYDENUS, in his history of the
Assyrians, has preserved the follow-
ing fragment of Megasthenes, who
says: That Nabucodrosorus, having
become more powerful than Hercules,
invaded Libya and Iberia, and when
he had rendered them tributary, he
extended his conquests over the
inhabitants of the shores upon the
right of the sea. It is moreover
related by the Chaldæans, that as he
went up into his palace he was pos-
sessed by some god; and he cried
out and said: “ Oh! Babylonians,
I, Nabucodrosorus, foretel unto you
a calamity which must shortly come
to pass, which neither Belus my an-
cestor, nor his queen Beltis, have
power to persuade the Fates to turn
away. A Persian mule shall come,
and by the assistance of your gods
shall impose upon you the yoke of
slavery: the author of which shall be
a Mede, the foolish pride of Assyria.
Before he should thus betray my sub-

σαν εισδεξαμενην αἰστώσαι
 προρρίζον, ἢ μιν ἀλλας ὁδους
 στραφεντα φερεσθαι δια της
 ἐρημου, ἵνα οὔτε ἀστεα, οὔτε
 πατος ἀνθρώπων, θῆρες δὲ
 νόμον ἔχουσι, καὶ ορνίθες πλά-
 ζονται, ἐν τε πετρησι καὶ χά-
 ραδρησι μόνον ἀλωμενον· ἐμε-
 τε πρὶν ἐς νόον βαλεσθαι ταυ-
 τα, τέλος ἀμεινονος κερησαι.”

Ὁ μὲν θῆσπισας παρα-
 χρημα ἠφανιστό. ὁ δὲ οἱ παῖς
 Εὐιλμαλουργος ἐβασίλευε, τὸν
 δὲ ὁ κηδεστῆς ἀποκτείνας Νη-
 ριγλισαρῆς, λείπε παιδᾶ, Λα-
 βάσσοαρασκόν. τούτου δὲ ἀπο-
 θανόντος βίαιᾳ μορῷ, Νάβαν-
 νιδόχον ἀποδείκνυσι βασιλεᾶ,
 πρὸς ἡκόντα οἱ οὐδέν. τῷ δὲ
 Κύρος ἔλων Βαβυλῶνα Καρ-
 μανίης ἡγεμονίην δωρεᾶται.

(Καὶ περὶ τοῦ κτισαί δὲ τὸν
 Νάβουχοδονοσὸρ τὴν Βαβυ-
 λῶνα, ὁ αὐτὸς ταῦτα γράφει.)
 λέγεται δὲ πάντα μὲν ἐξ ἀρ-
 χῆς ὕδωρ εἶναι, θάλασσαν
 καλεομένην. Βῆλον δὲ σφέα
 παύσαι, χωρὴν ἕκαστῳ ἀπονεί-
 μαντα, καὶ Βαβυλῶνα τείχει
 περιβαλεῖν· τῷ χρόνῳ δὲ τῷ
 ἰκνευμένῳ ἀφανισθῆναι. τείχι-
 σαι δὲ αὐτὸς Νάβουχοδονοσορὸν
 τὸ μέχρι τῆς Μακεδονίων ἀρ-
 χῆς διαμείναν ἐὶν χαλκοπύλον.
 Καὶ μεθ’ ἑτέρα ἐπιλέγει, Νά-

jects, Oh! that some sea or whirlpool
 might receive him, and his memory
 be blotted out for ever; or that he
 might be cast out to wander through
 some desert, where there are neither
 cities nor the trace of men, a solitary
 exile among rocks and caverns, where
 beasts and birds alone abide. But
 for me, before he shall have conceived
 these mischiefs in his mind, a hap-
 pier end will be provided.”

When he had thus prophesied, he
 expired: and was succeeded by his
 son Evilmaluruchus, who was slain
 by his kinsman Neriglisares: and
 Neriglisares left Labassoarascus his
 son: and when he also had suffered
 death by violence, they made Naban-
 nidochus king, being no relation to the
 royal race; and in his reign Cyrus
 took Babylon, and granted him a
 principality in Carmania.

And concerning the rebuilding of
 Babylon by Nabuchodonosor, he
 writes thus: It is said that from the
 beginning all things were water, called
 the sea (Thalatth?): that Belus caused
 this state of things to cease, and ap-
 pointed to each its proper place:
 and he surrounded Babylon with a
 wall: but in process of time this
 wall disappeared: and Nabuchod-
 onosor walled it in again, and it re-
 mained so with its brazen gates until
 the time of the Macedonian conquest.
 And after other things he says: Na-

βουχοδονοσορος δε διαδεξαμενος την αρχην, Βαβυλωνα μεν ετειχισε τριπλῳ περιβολῳ, εν πεντεκαιδεκα ἡμερησι, τον δε Αρμακαλην ποταμον εξηγαγεν, εοντα κερας Ευφρητεω, τον τε Ακρακανον. ὑπερ δε της Σιππαρηνων πολιος, λακκον ορυξαμενος, περιμετρον μεν τεσσαρακοντα παρασαγῶων, βαθος δ' οργυιων εικοσι, πυλας επεστησεν, τας ανοιγοντες αρδεσκον το πεδιον· καλεουσι δ' αυτας εχετογνωμονας επετειχισε δε και της Ερυθρης Θαλασσης την επικλυσιν, και Τερηδονα πολιν εκτισεν, κατα τας Αραβων εισβολας· τα τε βασιληια δενδροις ησκησε, κρημαστους παραδεισους ονομασας.

buchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus: and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices :) and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon against the incursions of the Arabs; and he adorned the palace with trees, calling them hanging gardens.—*Euseb. Præp. Evan. lib. 10.*
—*Euseb. Chron. 49.*

THE HERMETIC CREED

THE FRAGMENTS

OF

THE EGYPTIAN HISTORIES:

CONTAINING

THE HERMETIC CREED;

THE OLD CHRONICLE;

THE REMAINS OF MANETHO;

AND

THE LATERCULUS OF ERATOSTHENES.

THE FRAGMENTS

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THE HERMETIC CREED:

ΠΡΟ των οντως οντων, και των
ολων αρχων, εσι Θεος εις, πρω-
τος και του πρωτου Θεου και
βασιλεως, ακινητος εν μονο-
τητι της εαυτου ενοτητος μενων,
ουτε γαρ νοητον αυτω επιπλε-
κεται, ουτε αλλο τι. Παρα-
δειγμα δε ιδρυται του αυτου
πατρος, αυτογονου, και μονο-
πατορος Θεου, του οντως αγα-
θου. Μειζον γαρ τε και πρω-
τον, και πηγη των παντων,
και πυθμην των νοουμενων
πρωτων ειδων οντων. Απο δε
του ενος τουτου, ο αυταρχης
Θεος εαυτον εξελαμψε· διο
και αυτοπατωρ και αυταρχης.
Αρχη γαρ αυτος και Θεος
Θεων. Μονας εκ του ενος, προ-
ουσιας, και Αρχη της ουσιας·
απ' αυτου γαρ η ουσιοτης και
η ουσια· διο και νοηταρχης
προσαγορευεται. Αυται μεν
ουν εισιν αρχαι πρεσβυταται

BEFORE all things that really exist,
and before the beginning of all time,
there is one God, prior to the first
God, and ruler of the world, remain-
ing immoveable in the solitude of his
unity; for neither is intelligence im-
mixed with him, nor any other thing.
He is the exemplar of himself; the
Father, the self-begotten God, who
is the only Father, and is truly
good. For he is the greatest and
the first, the fountain of all things
and the root of all primary intellec-
tual forms. But out of this one, the
God that is self-sufficient shone
forth of himself: for which reason
he is the father of himself, and all-
sufficient: for he is the beginning
and the God of gods. He is unity
from the only one; before essence,
and yet he is the beginning of
essence, for from him is entity and
essence; on which account he is
celebrated as the prince of intelli-

παντων, αἷς Ἑρμης προ των
αιθεριων και εμπυριων Θεων
προσταττει και των επου-
ρανιων.

gence. These are the most ancient
principles of all things, which Hermes
places first in order, before the ethe-
real, empyrean, and celestial deities.

—*Jamblichus.*

THE HERMETIC CREED.

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and before the beginning of all time,
there is one God, prior to the first
God, and ruler of the world, remain-
ing immovable in the solitude of his
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—*Jamblichus.*

THE OLD EGYPTIAN CHRONICLE:

ΦΕΡΕΤΑΙ γὰρ Αἰγυπτίοις πα-
λαιον τι χρονογραφειον περιεχον
λ'. δυνασειων εν γενεαις παλιν
ριγ'. χρονων απειρων, εν μυρια-
σι, τρισι, και ,σφκέ'. πρωτον
μεν των Αურიτων, δευτερον δε
των Μεστραιων, τριτον δε Αι-
γυπτιων· ούτω πως επι λεξεως
εχον.

Ἡφαιστου χρονος ουκ εστιν·
δια το νυκτος και ἡμερας
αυτον φαινειν.

Ἡλιος Ἡφαιστου εβασι-
λευσεν ετων μυριαδας τρεις.

Επειτα Κρονος (φησι) και
οι λοιποι παντες θεοι δωδεκα
εβασιλευσεν ετη, γ' ππδ'.

Επειτα ἡμιθεοι βασιλεις
οκτω ετη σιζ'.

Και μετ' αυτους γενεαι ιε'.
Κυνικου κυκλου ανεγραφησαν
εν ετεσι υμγ'.

Ειτα Τανιτων ις'. δυνασ-
τεια, γενεων η'. ετων ρη'.

AMONG the Egyptians there is a cer-
tain tablet called the Old Chronicle,
containing thirty dynasties in 113
descents, during the long period of
36525 years. The first series of princes
was that of the Auritæ; the second
was that of the Mestræans; the third
of Egyptians. The Chronicle runs
as follows :

To Hephæstus is assigned no time,
as he is apparent both by night and
day.

Helius the son of Hephæstus
reigned three myriads of years.

Then Cronus and the other twelve
divinities reigned 3984 years.

Next in order are the demigods,
in number eight, who reigned 217
years.

After these are enumerated 15
generations of the Cynic circle, which
take up 443 years.

The 16th Dynasty is of the Tanites,
eight kings, which lasted 190 years.

Προς οἷς ιζ'. δυναστεια Μεμ- φιτων, γενεων δ'. ετων ργ'.	17th Memphites, 4 in descent, 103 years.
Μεθ' οὖς ιη'. δυναστεια Μεμ- φιτων, γενεων ιδ'. ετων τμη'.	18th Memphites, 14 in descent, 348 years.
Επειτα ιθ' δυναστεια Διοσ- πολιτων, γενεων ε'. ετων ρηδ'.	19th Diospolites, 5 in descent, 194 years.
Ειτα εικοστη δυναστεια Διοσπολιτων, γενεων η'. ετων σκη'.	20th Diospolites, 8 in descent, 228 years.
Επειτα κα'. δυναστεια Τα- νιτων, γενεων ζ'. ετων ρκα'.	21st Tanites, . 6 in descent, 121 years.
Ειτα κβ'. δυναστεια Τανι- των, γενεων γ'. ετων μη'.	22nd Tanites, . 3 in descent, 48 years.
κγ'. δυναστεια Διοσπολιτων, γενεων β'. ετων ιθ'.	23rd Diospolites, 2 in descent, 19 years.
Ειτα κδ'. δυναστεια Σαίτων, γενεων γ'. ετων μδ'.	24th Saïtes, . 3 in descent, 44 years.
Προς οἷς κε'. δυναστεια Αι- θιοπων, γενεων γ'. ετων μδ'.	25th Ethiopians, 3 in descent, 44 years.
Μεθ' οὖς κς'. δυναστεια Μεμφιτων, γενεων ζ'. ετων ροζ'.	26th Memphites, 7 in descent, 177 years.
Και μετα τουτους κζ'. Περ- σων ε'. ετων ρκδ'.	27th Persians . 5 in descent, 124 years.
κη'.	28th
Επειτα κθ'. δυναστεια Τα- νιτων, γενεων, ετων λβ'.	29th Tanites, . in descent, 39 years.
Και επι πασαις λ'. δυνασ- τεια Τανιτου ενος, ετων ιη'.	30th a Tanite, . 1 in descent, 18 years.
Τα παντα ὁμου των λ'. δυναστειων ετη μυριαδας γ'. και ,ςφκε'.	In all, 30 Dynasties, and 36525 years.— <i>Syncel. Chron.</i> 51.— <i>Euseb.</i> <i>Chron.</i> 6.

MANETHO:

THE EPISTLE OF MANETHO, THE SEBENNYTE, TO PTOLEMY PHILADELPHUS.

ΒΑΣΙΛΕΙ μεγάλῳ Πτολεμαίῳ Φιλαδελφῳ σεβαστῳ, Μανέθῳ ἀρχιερεὺς καὶ γραμματεὺς τῶν κατ' Αἰγύπτου ἱερῶν ἀδύτων, γενεὶ Σεβέννυτῆς ὑπαρχῶν, Ἑλιουπόλιτῆς, τῷ δεσποτῇ μου Πτολεμαίῳ. Χαιρεῖν.

Ἦμας δεῖ λογιζέσθαι, μέγιστε βασιλεῦ, περὶ πάντων ὧν εἰς βούλην ἡμᾶς ἐξετάσαι. πραγμάτων ἐπιζητοῦντι σοὶ περὶ τῶν μελλόντων τῷ κόσμῳ γίνεσθαι καθέτος καλεῦσας μοι περιφανησεται σοὶ ἃ ἐμαθὼν ἱερά βιβλία γραφέντα ὑπὸ τῶν προπατορῶν τρισμέγιστον Ἑρμοῦ, Ἑρῶσο μοι, Δεσποτά μου Βασιλεῦ.

To the great and august king Ptolemy Philadelphus: Manetho, the high priest and scribe of the sacred adyta in Egypt, being by birth a Sebennyte and a citizen of Heliopolis, to his sovereign Ptolemy, humbly greeting:

It is right for us, most mighty king, to pay due attention to all things which it is your pleasure we should take into consideration. In answer then to your inquiries concerning the things which shall come to pass in the world, I shall, according to your commands, lay before you what I have gathered from the sacred books written by Hermes Trismegistus, our forefather. Farewell, my prince and sovereign. — *Syncel. Chron.* 40.— *Euseb. Chron.* 6.

THE EGYPTIAN DYNASTIES.

THE DYNASTY OF THE DEMIGODS.

Αἰγυπτίων α'. εβασίλευσεν 'Ηφαιστος ετη ψκδ'. ἡμισυ και τεσσαρας ἡμερας.	The 1st of the Egyptian kings was Hephæstus, who reigned 724 years and a half and 4 days.
Αἰγυπτίων β'. εβασίλευσεν 'Ηλιος 'Ηφαιστου ετη πς'	The 2nd was Helius, the son of Hephæstus, 86 years.
Αἰγυπτίων γ'. εβασίλευσεν Αγαθοδαιμων ετη νς'. και ἡμι- συ και δεκα ἡμερας.	3rd, Agathodæmon, who reigned 56 and a half and ten days.
Αἰγυπτίων δ'. εβασίλευσεν Κρονος ετη μ'. και ημισυ.	4th, Cronus, 40 and a half years.
Αἰγυπτίων ε'. εβασίλευσεν Οσιρις και Ισις ετη λε'.	5th, Osiris and Isis, 35 years.
Αἰγυπτίων ς'. εβασίλευσεν ετη.	6th, years.
Αἰγυπτίων ζ'. εβασίλευσεν Τυφων ετη κθ'.	7th, Typhon, 29 years.
Αἰγυπτίων η'. εβασίλευσεν 'Ωρος ἡμιθεος ετη κε'.	8th, Horus, the demigod, 25 years.
Αἰγυπτίων θ'. εβασίλευσεν Αρης ἡμιθεος ετη κγ'.	9th, Ares, the demigod, 23 years.
Αἰγυπτίων ι'. εβασίλευσεν Ανουβις ἡμιθεος ετη ιζ'.	10th, Anubis, the demigod, 17 years.
Αἰγυπτίων ια'. εβασίλευσεν 'Ηρακλης ἡμιθεος ετη ιε'.	11th, Heracles, the demigod, 15 years.
Αἰγυπτίων ιβ'. εβασίλευσεν Απολλω ἡμιθεος ετη κε'	12th, Apollo, the demigod, 25 years.

Αιγυπτίων ιγ'. εβασίλευσεν Αμμων ἡμιθεός ετη λ'.	13th, Ammon, the demigod, 30 years.
Αιγυπτίων ιδ'. εβασίλευσεν Τιθοῦς ἡμιθεός ετη κζ'.	14th, Tithoes, the demigod, 27 years.
Αιγυπτίων ιε'. εβασίλευσεν Σώσος ἡμιθεός ετη λβ'.	15th, Sosus, the demigod, 32 years.
Αιγυπτίων ις'. εβασίλευσεν Ζεὺς ἡμιθεός ετη κ'.	16th, Zeus, the demigod, 20 years.— <i>Syncel. Chron. 19.—Euseb. Chron. 7.</i>

THE EGYPTIAN DYNASTIES AFTER THE DELUGE.

THE FIRST DYNASTY.

α'. Μετὰ νεκρῶν τοὺς ἡμι-
θεοὺς πρώτη βασιλεία κατα-
ριθμεῖται βασιλέων οκτῶ, ὧν
πρῶτος Μηνῆς Θεεινίτης εβ-
ασίλευσεν ετη ξβ'. ὃς ὑπὸ Ἴππο-
ποταμοῦ διαπραγεῖς διεφθαρῆ.

β'. Αθωθῖς (Αθωσθῖς)* υἱὸς
ετη νζ'. ὃ τὰ ἐν Μερμφεὶ βασι-
λείᾳ οἰκοδομήσας· οὗ φέρονται
βιβλοὶ ανατομικαὶ, ἱατρός γάρ
ἦν.

γ'. Κενκενῆς (Κερκενῆς) υἱὸς
ετη λα'.

δ'. Ουενεφῆς (Ουενεφρῆς)
υἱὸς ετη κγ'. ἐφ'. οὗ λιμός
κατέσχευεν τὴν Αἴγυπτον μέγας.
οὗτος παρὰ Κωχώμην ἠγείρε
πυραμίδας.

ε'. Ουσαφαίδος (Ουσαφαῆς)
υἱὸς ετη κ'.

1. After the dead demigods the
first dynasty consisted of eight kings,
of whom the first was Menes the
Thinite; he reigned 62 years, and
perished by a wound received from
an hippopotamus.

2. Athothis, his son, reigned 57
years; he built the palaces at Mem-
phis, and left the anatomical books,
for he was a physician.

3. Cencenes, his son, reigned 31
years.

4. Venephes, his son, reigned 23
years. In his time a great plague
raged through Egypt. He raised the
pyramids near Cochome.

5. Usaphædus, his son, reigned
20 years.

* The names and paragraphs contained between the parentheses are the variations which occur in Eusebius.

ς'. Μιεβιδος (Νιεβης) υιος
ετη κς'.

ζ'. Σεμεμψις (Σεμεμψης)
υιος ετη ιη'. εφ' ου φθορα με-
γιστη κατεσχευ την Αιγυπτον.

η'. Βιηναχης (Ουβιεντης)
υιος ετη κς'.

Ομου ετη σγ'.

6. Miebidus, his son, 26 years.

7. Semempsis, his son, reigned 18 years. In his reign a terrible pestilence afflicted Egypt.

8. Bienaches, his son reigned 26 years.

The whole number of years amounted to 253.

THE SECOND DYNASTY.

Δευτερα δυναστεια Θεινι-
των βασιλεων εννεα ων.

α'. Πρωτος Βοηθος (Βωχος)
ετη λη'. εφ' ου χασμα κατα
Βουβαστον εγενετο, και απωλ-
οντο πολλοι.

β'. Καιαχως (Χοος) ετη
λθ'. εφ' ου οι βοες Απιδ εν
Μεμφει, και Μηνευς εν 'Ηλιου-
πολει, και ο Μενδησιος τραγος
ενομιθησαν ειναι θεοι.

γ'. Βινωθρις (Βιοφιδ) ετη
μζ'. εφ' ου εκριθη τας γυναικας
βασιλειας γερας εχειν.

δ'. Τλας ετη ιζ'.

ε'. Σεθενης ετη μα'.

ς'. Χοιρης ετη ιζ'.

ζ'. Νεφερχερης ετη κε'. εφ'
ου μυθευεται τον Νειλον μελιτι
κεκραμμενον ημερας ενδεκα
ρυηναι.

(η'. Σεσωχρις ετη μη', ος
υψος ειχε πηχων ε'. πλατος γ'.

Of nine Thinite kings.

1. Boethus the first reigned 38 years. During his reign a chasm of the earth opened near Bubastus, and many persons perished.

2. Cæachos reigned 39 years. Under him the bulls Apis in Memphis, and Meneus in Heliopolis, and the Mendesian goat, were appointed to be gods.

3. Binothris reigned 47 years. In whose time it was judged that women might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chæres 17 years.

7. Nephhercheres 25 years. In his time it is said the Nile flowed with honey during eleven days.

(8. Sesochris 48 years, whose height was five cubits, and his breadth three.

θ'. Χενερης ετη λ'.

9. Cheneres 30 years.

Ομου ετη τβ'.)

The whole number of years is 302.)

THE THIRD DYNASTY.

Τριτη δυναστεια Μεμφιτων
βασιλεων εννεα· ὧν

Of nine Memphite kings.

α'. Νεχεροφης (Νεχερωχης)
ετη κη'. εφ' ου Λιβυες απεσ-
τησαν Αιγυπτιων, και της σε-
ληνης παρα λογον αυξηθεισης,
δια δεος εαυτους παρεδοσαν.

1. Necherophes reigned 28 years.

In his time the Libyans revolted from the Egyptians, but on account of an unexpected increase of the moon they surrendered themselves for fear.

β'. Τοσορθρος (Σεσορθος) ετη
κθ'. ουτος Ασκληπιος Αιγυπτιος
κατα την ιατρικην νενομισται,
και την δια ξεσων λιθων οικοδο-
μιαν ευρατο, αλλα και γραφης
επεμεληθη.

2. Tosorthrus reigned 29 years.

He is called Asclepius by the Egyptians, for his medical knowledge. He built a house of hewn stones, and greatly patronized writing.

γ'. Τυρις ετη ζ'.

3. Tyris reigned 7 years.

δ'. Μεσωχρις ετη ιζ'.

4. Mesochris 17 years.

ε'. Σωϊφισ ετη ις'.

5. Soïphis 16 years.

ς'. Τοσερτασις ετη ιθ'.

6. Tosertasis 19 years.

ζ'. Αχισ ετη μβ'.

7. Achis 42 years.

η'. Σιφουρις ετη λ'.

8. Siphuris 30 years.

θ'. Κερφερης ετη κς'.

9. Cerpheres 26 years.

Ομου εστιν σιδ'.

Altogether 214 years.

THE FOURTH DYNASTY.

Τεταρτη δυναστεια Μεμ-
φιτων συγγενειας ετερας βασι-
λεις η'.

Of eight Memphite kings of a different race.

α'. Σωρις ετη κθ'.

1. Soris reigned 29 years.

β'. Σουφισ ετη ξγ'. ος την

2. Suphis reigned 63 years. He

μεγιστην ηγειρε πυραμιδα, ου-
τος δε και ο Περοπτης εις θεους
εγενετο και την ιεραν συνεγραφε
βιβλον.

built the largest pyramid: he was
called also Peroptes, and was trans-
lated to the gods, and wrote the
sacred book.

γ'. Σουφισ ετη ξς'.

3. Suphis reigned 66 years.

δ'. Μενχερης ετη ξγ'.

4. Mencheres 63 years.

ε'. Ρατοισης ετη κε'.

5. Ratoeses 25 years.

ς'. Βιχερης ετη κβ'.

6. Bicheres 22 years.

ζ'. Σεβερχερης ετη ζ'.

7. Sebercheres 7 years.

η'. Θαμφθις ετη θ'.

8. Thamphthis 9 years.

Ομου ετη σδ'.

Altogether 274 years.

THE FIFTH DYNASTY.

Πεμπτη δυναστεια βασι-
λεων εξ Ελεφαντινης.

Of nine Elephantine kings.

α'. Ουσερχερισ ετη κη'.

1. Usercheris reigned 28 years.

β'. Σεφρης ετη ιγ'.

2. Sephres 13 years.

γ'. Νεφερχερης ετη κ'.

3. Nephcheres 20 years.

δ'. Σισιρις ετη ζ'.

4. Sisiris 7 years.

ε'. Χερης ετη κ'.

5. Cheres 20 years.

ς'. Ραθουρις ετη μδ'.

6. Rathuris 44 years.

ζ'. Μερχερης ετη θ'.

7. Mercheres 9 years.

η'. Ταρχερης ετη μδ'.

8. Tarcheres 44 years.

θ'. Οβνος ετη λγ'.

9. Obnos 33 years.

Ομου ετη σμη'.

Altogether 248 years.

THE SIXTH DYNASTY.

Έκτη δυναστεια βασιλεων
εξ Μεμφιτων.

Of six Memphite kings.

α'. Οθωης, (Θωης) ος υπο
δορυτων φορων ανηρεθη.

1. Othoes, who was killed by his
guards.

β'. Φιος ετη κγ'.

2. Phius reigned 53 years.

- | | |
|---|---|
| γ'. Μεθουσουφίς ἐτη ζ'. | 3. Methusuphis 7 years. |
| δ'. Φιωψ (Αφιωψ) ἑξαετης
αῤαμενος βασιλευειν. διεγενετο
μεχρις ἐτων ρ'. | 4. Phiops who began to reign at
six years of age, and reigned till he
had completed his hundredth year. |
| ε'. Μεντεσουφίς ἐτος ἐν. | 5. Mentesusphis reigned one year. |
| ς'. Νιτωκρίς γενικωτατη,
και ευμορφοτατη των κατ' αυ-
την γενομενη, ξανθη την χροιαν
ἢ την τριτην ηγειρε πυραμιδα·
εβασιλευσεν ἐτη ιβ'. | 6. Nitocris, who was the most hand-
some woman of her time, of a dark
complexion; she built the third pyra-
mid, and reigned 12 years. |
| Ομου ἐτη σγ'. | Altogether 203 years. |

THE SEVENTH DYNASTY.

- | | |
|--|--|
| Ἑβδομη δυναστεια Μεμφι-
των βασιλεων ο'. οἱ εβασιλευ-
σαν ἡμερας ο'. | Of seventy Memphite kings, who
reigned 70 days. |
|--|--|

THE EIGHTH DYNASTY.

- | | |
|---|---|
| Ογδοη δυναστεια Μεμφιτων
βασιλεων κζ'. οἱ εβασιλευσαν
ἐτη ρμς'. | Of twenty-seven Memphite kings,
who reigned 146 years. |
|---|---|

THE NINTH DYNASTY.

- | | |
|--|---|
| Εννατη δυναστεια Ἡρα-
κλεωτικων βασιλεων ιθ'. οἱ εβα-
σιλευσαν ἐτη υθ'. ὧν | Of nineteen Heracleotic kings, who
reigned 409 years. |
| Ὁ πρωτος Αχθοης δεινοτα-
τος των προ αυτου γενομενος,
τοις εν παση Αιγυπτῳ κακα
ειργασατο, μανια περιεπεσεν,
και ὑπο κροκοδειλου διεφθαρη. | 1. The first was Achthoes, the
worst of all his predecessors. He
did much harm to all the inhabitants
of Egypt, was seized with madness,
and killed by a crocodile. |

THE TENTH DYNASTY.

Δεκατη δυναστεια 'Ηρα- Of 19 Heracleotic kings, who
κλεωτικων βασιλεων ιθ'. οἱ reigned 185 years.
εβασιλευσαν ρπέ'.

THE ELEVENTH DYNASTY.

'Ενδεκατη δυναστεια Διοσ- Of sixteen Diospolites kings, who
πολιτων βασιλεων ις'. οἱ εβα- reigned 43 years. Among whom
σιλευσαν ετη μγ'. μεθ' οὓς Ammenemes reigned 16 years.
Αμμενεμης ετη ις'.

Ομου βασιλεις, ρήβ'. ετη, The whole number of the above-
βτη'. ἡμερας ό'. mentioned kings is 192, who reigned
during a space of 2308 years and
70 days. — *Syncel. Chron.* 54 to 59.
— *Euseb. Chron.* 14, 15.

THE SECOND BOOK OF MANETHO :

THE TWELFTH DYNASTY.

ΔΩΔΕΚΑΤΗ δυναστεία Διοσ-
πολιτων βασιλεων ἑπτα. OF seven Diospolite kings.

α'. Γεσων Γωσης Αμμανεμου (Σεσογχορις Αμμενεμου)
υἱος· ετη μζ'. 1. Geson Goses the son of Ammanemes. He reigned 46 years.

β'. Αμμανεμης (Αμμενεμης) ετη λή'. ὅς ὑπο των ιδιων
ευνουχων ανηρεθη. 2. Ammanemes reigned 38 years. He was slain by his eunuchs.

γ'. Σεσωστρις ετη μή'. ὅς
ἀπασαν εχειρωσατο την Ασιαν
εν ενιαυτοις εννεα, και της
Ευρωπης τα μεχρι Θρακης
πανταχοσε μνημοσυνα εγειρας
της των εθνων κατασχεσεως·
επι μεν τοις γενναιοις, ανδρων·
επι δε τοις αγεννεσι, γυναικων
μορια ταις στηλαις εγχαρασ-
σων, ὅς ὑπο Αιγυπτιων μετα
Οσιριν πρωτον νομισθηναι. 3. Sesostris 48 years. He conquered all Asia in nine years, and Europe as far as Thrace, every where erecting monuments of his conquests of those nations; of men among nations who acted bravely, but among the degenerate he erected figures of women, engraving their follies upon the pillars. By the Egyptians he is supposed to be the first after Osiris.

δ'. Λαχαρης (Λαβαρις) ετη
ή'. ὅς τον εν Αρσενοίτῃ λαβυριν-
θον ἑαυτῷ ταφον κατεσκευ-
ασεν. 4. Lachares 8 years, who built the Labyrinth in Arsenoïte as a tomb for himself.

- | | |
|-------------------------------|--------------------------------------|
| ε'. Αμμερης ετη η'. | 5. Ammeres 8 years. |
| ς'. Αμμευεμης ετη η'. | 6. Ammenemes 8 years. |
| ζ'. Σκεμιοφρις αδελφη ετη δ'. | 7. Scemiophris, his sister, 4 years. |
| Ομου ετη ρξ'. | Altogether 160 years. |

THE THIRTEENTH DYNASTY.

- | | |
|-----------------------------|-------------------------------------|
| Τριςκαιδεκατη δυναστεια | Of 60 Diospolite kings, who reigned |
| Διοσπολιτων βασιλεων ξ'. οι | 184 years. |
| εβασιλευσαν ρπδ'. ετη. | |
| Λειπει. | The names are lost. |

THE FOURTEENTH DYNASTY.

Is lost altogether.

THE FIFTEENTH DYNASTY.

- | | |
|---------------------------------|-------------------------------------|
| Πεντεδεκατη* ποιμενων. | Of the Shepherds. |
| Ησαν δε Φοινικες ξενοι βα- | There were six foreign Phœnician |
| σιλεις ς'. οι και Μεμφιν ειλον. | kings: they took Memphis, and |
| οι και εν τῃ Σεθροίτῃ νομῳ | built a city in the Sethroïte nome, |
| πολιν εκτισαν, αφ' ης ὁρμω- | from whence they made an inva- |
| μενοι Αιγυπτιους εχειρωσαντο, | sion, and conquered all Egypt; of |
| ων | whom |
| α'. Σαϊτης εβασιλευσεν ετη | 1. Saïtes reigned 19 years, after |
| ιθ'. αφ' ου και ὁ Σαϊτης νομος. | whom the Saïte Nome is so called. |
| β'. Βυων (Βων Ανων) ετη | 2. Beon reigned 44 years. |
| μδ'. | |
| γ'. Παχναν (Αφωφισ) ετη | 3. Pachnan 61 years. |
| ξα'. | |
| δ'. Στααν ετη ν'. | 4. Staan 50 years. |
| ε'. Αρχλης (Ανχλης) ετη μθ'. | 5. Archles 49 years. |

* This is the seventeenth according to Eusebius.

ζ'. Αφοβις ετη ξα'.

6. Aphobis 61 years.

Ομου ετη σπδ'.

Altogether 284 years.

THE SIXTEENTH DYNASTY.

Ἑκκαίδεκατη δυναστεια ποι-
μενες Ἕλληνες βασιλεις λβ'.
εβασιλευσαν ετη φη'.

Of 32 Grecian shepherds, who
reigned 518 years.

THE SEVENTEENTH DYNASTY.

Ἑπτακαίδεκατη δυναστεια
ποιμενες αλλοι βασιλεις μγ'.
Και Θηβαιοι Διοσπολιται μγ'.

Consisted of 43 shepherd kings
and 43 Theban Diospolites.

Ομου οἱ ποιμενες, και οἱ

Θηβαιοι εβασιλευσαν ετη ρνα'.
The Shepherds and Thebans reigned
altogether 151 years.

THE EIGHTEENTH DYNASTY.

Οκτωκαίδεκατη δυναστεια
Διοσπολιτων βασιλεων ις'. ὧν

Of sixteen Diospolite kings.

α'. Πρωτος Αμωσ (Αμωσις
ετη κέ'.)

1. Amos.

β'. Χεβρωσ (Χεβρων) ετη ιγ'.

2. Chebros 13 years.

γ'. Αμενωφθις (Αρμενουφος)

3. Amenophthis 24 years.

ετη κδ'.

δ'. Αμερσις (Μικφρις) ετη
κε'.

4. Amersis 22 years.

ε'. Μισαφρις* ετη ιγ'.

5. Misaphris 13 years.

ς'. Μισφραγμαθωσις ετη

6. Mispthagmathosis 26 years, in

* In the list of Eusebius the fifth is omitted, and the name of Χερρής inserted between the thirteenth and fourteenth.

κς'. εφ' οὗ ὁ ἐπὶ Δευκαλιωνος κατακλυσμος.	whose time happened the deluge of Deucalion.
ζ'. Τουθμωσις ἐτη θ'.	7. Tuthmosis 9 years.
η'. Αμενωφισ ἐτη λα'. οὗτος ἐστὶν ὁ Μεμνων εἶναι νομιζομενος, καὶ φθεγγομενος λιθος.	8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.
θ'. Ὀρος ἐτη λζ'.	9. Horus 37 years.
ι'. Αχερρῆς (Αχενχερσης) ἐτη λβ'.	10. Acherrhes 32 years.
ια'. Ραθως (Αθωρις) ἐτη ἐξ'.	11. Rathos 6 years.
ιβ'. Χεβρης (Χενχερης) ἐτη ιβ'.	12. Chebres 12 years.
ιγ'. Αχερρῆς (Αχερρῆς) ἐτη ιβ'.	13. Acherrhes 12 years.
ιδ'. Αρμεσης (Αρμαῖς ὁ Δαναος) ἐτη ε'.	14. Armeses 5 years.
ιε'. Ραμμεσσης (Αμμεσης ὁ καὶ Αἰγυπτος) ἐτως ἐν.	15. Rammesses 1 year.
ισ'. Αμενωφ (Μενωφισ) ἐτη ιθ'.	16. Amenoph 19 years.
Ομου ἐτη σξγ'.	Altogether 263 years.

THE NINETEENTH DYNASTY.

Εννεακαιδεκατη δυναστεια βασιλεων ζ'. Διοσπολιτων.	Of seven Diospolite kings.
α'. Σεθως ἐτη να'.	1. Sethos reigned 51 years.
β'. Ραψακης (Ραιψης) ἐτη ξα'.	2. Rapsaces 61 years.
γ'. Αμμενεφθης (Αμενωφθις) ἐτη κ'.	3. Ammenephthes 20 years.
δ'. Ραμεσης ἐτη ξ'.	4. Rameses 60 years.
ε'. Αμμενεμνης (Αμμενεμνης) ἐτη ε'.	5. Ammenemnes 5 years.
ς'. Θουωρις, ὁ παρ' Ὀμηρῳ καλουμενος Πολυβους ς'.	6. Thuoris, who is called by Homer Polybus.

ζ'. Αλκάνδρος εφ' οὗ το Ἴλιον
ἔαλω ετη ζ'.

Ομου ετη σθ'.

Ἐπὶ τοῦ αὐτοῦ δευτέρου τομ-
ου, βασιλεῖς 45'. ετη βρκα'.

7. Alcandrus 7 years, in whose
time Ilion was taken.

Altogether 209 years.

In this second book of Manetho
are contained 96 kings and 2121
years.—*Syncel. Chron.* 59 to 75.—
Euseb. Chron. 15 to 17.

THE THIRD BOOK OF MANETHO:

THE TWENTIETH DYNASTY.

ΕΙΚΟΣΤΗ δυναστεία βασι-
λεων Διοσπολιτων ιβ'. οἱ εβα-
σιλευσαν ετη ρλέ'.

Of 12 Diospolite kings, who reigned
135 years.

THE TWENTY-FIRST DYNASTY.

Πρωτη και εικοστη δυνασ-
τεια βασιλεων Τανιτων ζ'.

Of seven Tanite kings.

α'. Σμεδης (Σμενδης) ετη
κς'.

1. Smedes reigned 26 years.

β'. Ψουσεννης, η Ψουνεσης
(Ψουσεννης) ετη μς'.

2. Psusenes, or Psuneses, 46 years.

γ'. Νεφελχερης (Νεφερχε-
νης) ετη δ'.

3. Nephelcheres 4 years.

δ'. Αμενενωφθις (Αμενωφ-
θις) ετη θ'.

4. Amenophthis 9 years.

ε'. Οσοχωρ (Οσοχωρ) ετη ς'.

5. Osochor 6 years.

ς'. Πιναχης (Ψιναχης) ετη
θ'.

6. Pinaches 9 years.

ζ'. Σουσεννης (Ψουσεννης)
ετη λ'.

7. Susenes 30 years.

Ομου ετη ρλ'.

Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Εικοστή δευτέρα δυναστεία Βουβαστιτών βασιλέων θ'.	Of nine Bubastite kings.
Πρωτος Σεσογχις (Σεσεγ- χωσις) ετη κα'.	1. Sesonchis 21 years.
β'. Οσωρωθ (Οσορθων) ετη ιε'.	2. Osoroth 15 years.
γ'. δ'. ε'. Άλλοι τρεις ετη κε'.	3, 4, 5. Three others reigned 25 years.
ς'. Τακελλωθις ετη ιγ'.	6. Tacellothis 13 years.
ζ'. η'. θ'. Άλλοι τρεις ετη μβ'.	7, 8, 9. Three others 42 years.
Ομου ετη ρκ'.	Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

ΚΓ'. δυναστεία Τανιτών βασιλέων δ'.	Of four Tanite kings.
α'. Πετουβατης (Πετου- βαστης) ετη μ'. εφ' ου Ολυμ- πιας ηχθη πρωτη.	1. Petoubates reigned 40 years, in whose time the Olympiads began.
β'. Οσορχω (Οσορθων) ετη η'. ον 'Ηρακλεα Αιγυπτιοι καλουσιν.	2. Osorcho 8 years, whom the Egyptians call Hercules.
γ'. Ψαμμους ετη ι'.	3. Psammus 10 years.
δ'. Ζητ ετη λα'.	4. Zeet 31 years.
Ομου ετη πθ'.	Altogether 89 years.

THE TWENTY-FOURTH DYNASTY.

ΚΔ'. δυναστεία. Βοχχωρις (Βοκχωρις) Σαίτης	Bonchoris the Saite reigned 6
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ετη 5'. εφ' ου αρνιον εφθεγξατο
ετη 990'.

years, in whose reign a sheep spoke.
990 years.

THE TWENTY-FIFTH DYNASTY.

ΚΕ'. δυναστεια Αιθιοπων
βασιλεων τριων.

Of three Ethiop kings.

α'. Σαββακων, ος αιχμα-
λωτον Βοχχωριν ελων εκαυσε
ζωντα, και εβασιλευσεν ετη η'.

1. Sabbacon, who having taken
Bonchoris a captive, burnt him alive,
and reigned 8 years.

β'. Σευηχος υιος ετη ιδ'.

2. Seuechus, his son, reigned 14
years.

γ'. Ταρκος (Ταρακος) ετη
ιη'.

3. Tarcus 18 years.

Ομου ετη μ'.

Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

Εκτη και εικοστη δυνασ-
τεια Σαϊτων βασιλεων εννεα.

Of nine Saite kings.

α'. Στεφινατης (Στεφανα-
θις) ετη ζ'.

1. Stephinates reigned 7 years.

β'. Νερεψως (Νεχεψως)
ετη 5'.

2. Nerepsos 6 years.

γ'. Νεχαιω ετη η'.

3. Nechao 8 years.

δ'. Ψαμμιτικός (Ψαμμιτι-
χος) ετη ιδ'.

4. Psammiticus 54 years.

ε'. Νεχαιω δευτερος ετη 5'.
ουτος ειλε την Ιερουσαλημ,
και Ιωαχας τον βασιλεα εις
Αιγυπτον απηγαγεν.

5. Nechao the second 6 years.
He took Jerusalem, and carried
Joachas, the king, to Egypt.

ς'. Ψαμμουθις ετερος ετη
εξ'.

6. Psammuthius 6 years.

ζ'. Ουαφρις (Ουαφρης) ετη
ιθ'. ος προσεφυγον αιλουσης υπο

7. Vaphris 19 years, to whom the
remainder of the Jews fled when

Ασσυριων Ἱερουσαλημ οἱ των Jerusalem was taken by the Assy-
 Ιουδαιων ὑπολοιποι. rians.

η'. Αμωσις ετη μδ'. 8. Amosis 44 years.

θ'. Ψαμμαχεριτης* μηνας 9. Psammacherites 6 months.

ς'.

Ομου ετη ρν'. και μηνας ς'. Altogether 150 years and six
 months.

THE TWENTY-SEVENTH DYNASTY.

KZ'. βασιλεια Περσων βα- Of eight Persian kings.

σιλεων η'.

α'. Καμβυσης ετη ε'. της 1. Cambyses reigned over Persia,
 εαυτου βασιλειας. Περσων his own kingdom, 5 years, and over
 εβασιλευσεν Αιγυπτου ετη ς'. Egypt 6 years.

β'. Δαρειος Ὑστασπου ετη 2. Darius, the son of Hystaspes,
 λς'. 36 years.

γ. Ξερξης ο μεγας ετη κα'. 3. Xerxes the Great 21 years.

δ'. Αρταβανος † μηνας ζ'. 4. Artabanus 7 months.

ε'. Αρταξερξης ετη μα'. 5. Artaxerxes 41 years.

ς'. Ξερξης μηνας δυο. 6. Xerxes 2 months.

ζ'. Σογδιανος μηνας ζ'. 7. Sogdianus 7 months.

η'. Δαρειος Ξερξου ιθ'. 8. Darius the son of Xerxes, 19
 years.

Ομου ετη ρκδ'. μηνας δ'. Altogether 124 years and four
 months.

* Eusebius omits the last, and inserts Αμμερης at the beginning as the first.

† Eusebius omits Artabanus, and between Cambyses and Darius places the
 Magi, with a reign of seven months.

THE TWENTY-EIGHTH DYNASTY.

ΚΗ'. δυναστεία.

Αμυρτεως (Αμυρταιος) Σαϊ-
της ετη 5'.

Amyrteos, the Saïte, 6 years.

THE TWENTY-NINTH DYNASTY.

ΚΘ'. δυναστεία Μενδησιων
βασιλεων δ'.

Of four Mendesian kings.

α'. Νεφεριετης (Νεφεριτης)
ετη 5'.

1. Nephertites reigned 6 years.

β'. Αχωρις ετη ιγ'.

2. Achoris 13 years.

γ'. Ψαμμουθις ετος α'.

3. Psammuthis 1 year.

δ'. Νεφοροτης (Αναφεριτης
Νεφεριτης) μηνας δ'.

4. Nephorotes 4 months.

(ε'. Μουθις ετος α').

(5. Muthis 1 year.)

Ομου ετη κ'. μηνας δ'.

Altogether 20 years and four
months.

THE THIRTIETH DYNASTY.

Τριακοστη δυναστεία Σε-
βεννυτων βασιλεων τριων.

Of three Sebennyte kings.

α'. Νεκτανεβης (Νεκτανε-
βις) ετη ιη'.

1. Nectanebes 18 years.

β'. Τεως ετη β'.

2. Teos 2 years.

γ'. Νεκτανεβης (Νεκτανε-
βος) ετη ιη'.

3. Nectanebes 18 years.

Ομου ετη λη'.

Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

ΛΑ'. δυναστεία Περσων
βασιλεων τριων.

Of three Persian kings.

α'. Οχος εικοστώ ετει της
 έαυτου βασιλειας Περσων εβα-
 σιλευσεν Αιγυπτου ετη β'.

β'. Αρσης (Αρσης Οχου) ετη
 γ'.

γ'. Δαρειος ετη δ'.

Ομου ετη θ'.

Ομου ,αν'.

1. Ochus ruled Persia twenty
 years, and Egypt 2 years.

2. Arses reigned 3 years.

3. Darius 4 years.

Altogether 9 years.

And the whole 1050 years.—

Syncel. Chron. 73 to 78:—Euseb.

Chron. 16, 17.

MANETHO:

OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλευς ἡμιν, Τιμαος ονομα, ἐπὶ τούτου οὐκ οἶδ' ὅπως ὁ Θεὸς ἀντεπνευσεν, καὶ παραδοξῶς ἐκ τῶν πρὸς ἀνατολὴν μερῶν, ἀνθρώποι το γένος ἀσχημοί, καταθάρσυσαντες ἐπὶ τὴν χώραν ἐστρατεύσαν, καὶ ῥαδίως ἀμαχητί ταύτην κατὰ κράτος εἶλον. καὶ τοὺς ἡγεμονεύσαντας ἐν αὐτῇ χειρωσάμενοι, τὸ λοιπὸν τὰς τε πόλεις ὡμῶς ἐνεπρήσαν, καὶ τὰ ἱερά τῶν θεῶν κατεσκαψαν. πασι δὲ τοῖς ἐπιχωριοῖς ἐχθροτάτα πῶς ἐχρησάντο, τοὺς μὲν σφάζοντες, τῶν δὲ καὶ τὰ τέκνα καὶ γυναῖκας εἰς δουλείαν ἀγοντες. περὰς δὲ καὶ βασιλεῖα ἓνα ἐξ αὐτῶν ἐποίησαν, ᾧ ὄνομα ἦν Σαλατις. καὶ οὗτος ἐν τῇ Μεμφίδι κατέγινετο, τὴν τε ἀνω καὶ κατωχώραν δασμολογῶν, καὶ φρουραὶ ἐν τοῖς ἐπιτηδείοτατοις

WE had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeased with us: and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places which were best adapted for that purpose. But he directed his attention principally to the security

καταλείπων τοποις· μαλιστα
 δε και τα προς ανατολην ησ-
 φαλισατο μερη, προορωμενος
 Ασσυριων, τοτε μειζον ισχυον-
 των, εσομενην επιθυμιαν της
 αυτης βασιλειας εφοδου. ευρων
 δε εν νομφ τω Σαίτη πολιν
 επικαιροτατην, κειμενην μεν
 προς ανατολην του Βουβαστι-
 του ποταμου, καλουμενην δ'
 απο τινος αρχαιας θεολογιας
 Αουριν, ταυτην εκτισεν τε,
 και τοις τειχεσιν οχυρωτατην
 εποιησεν ενοικισας αυτη και
 πληθος οπλιτων εις εικοσι και
 τεσσαρας μυριαδας ανδρων προς
 φυλακην. ενθαδε κατα Ξερειαν
 ηρχετο, τα μεν σιτομετρων και
 μισθοφοριαν παρεχομενος, τα
 δε και ταις εξοπλισιαις προς
 φοβον των εξωθεν επιμελως
 γυμναζων.

Αρξας δ' εννεακαιδεκα ετη
 τον βιον ετελευτησαν. Μετα
 τουτον δε ετερος εβασιλευσεν
 τεσσαρα και τετταρακοντα
 ετη, καλουμενος Βηων. μεθ'
 ον αλλος Απαχνας, εξ και τρια-
 κοντα ετη και μηνας επτα.
 επειτα δε και Απωφισ εν και
 εξηκοντα, και Ιανιας πεντη-
 κοντα και μηνα ενα. επι πασι
 δε και Ασσις εννεα και τεσσα-
 ρακοντα και μηνας δυο. Και
 ουτοι μεν εξ εν αυτοις εγεννηθη-
 σαν πρωτοι αρχοντες, πολε-

of the eastern frontier; for he regard-
 ed with suspicion the increasing
 power of the Assyrians, who he
 foresaw would one day undertake an
 invasion of the kingdom. And ob-
 serving in the Saïte nome, upon the
 east of the Bubastite channel, a city
 which from some ancient theological
 reference was called Avaris; and
 finding it admirably adapted to his
 purpose, he rebuilt it, and strongly
 fortified it with walls, and garrisoned
 it with a force of two hundred and
 fifty thousand armed men. To this
 city Salatis repaired in summer time,
 to collect his tribute, and pay his
 troops, and to exercise his soldiers
 in order to strike terror into foreigners.

And Salatis died after a reign of
 nineteen years: after him reigned Beon
 forty-four years: and he was succeeded
 by Apachnas who reigned thirty-six
 years and seven months: after him
 reigned Apophis sixty-one years, and
 Ianias fifty years and one month. After
 all these reigned Assis forty-nine years
 and two months. These six were the
 first rulers amongst them, and during
 all the period of their dynasty, they
 made war upon the Egyptians in
 hope of exterminating the whole
 race. All this nation was styled

μουντες αει και ποθουντες μαλ-
λον της Αιγυπτου εξαραι την
ρίξαν. Εκαλειτο δε το συμ-
παν αυτων εθνος 'Υκσως, τουτο
δε εστι βασιλεις ποιμενες. το
γαρ 'Υκ καθ' ιεραν γλωσσαν
βασιλεα σημαινει, το δε Σως
ποιμην εστι και ποιμενες κατα
την κοινην διαλεκτον, και ούτω
συντιθεμενον γινεται 'Υκσως.
τινες δε λεγουσιν αυτους Αρα-
βας ειναι. Τουτους δε τους
προκατωνομασμενους βασιλεας
τους των ποιμενων καλουμενων,
και τους εξ αυτων γενομενους,
κρατησαι της Αιγυπτου (φησιν)
είη προς τοις πεντακοσίοις ένδεκα.

Μετα ταυτα δε, των εκ της
Θεβαϊδος και της αλλης Αιγυπ-
του βασιλεων γενεσθαι (φησιν)
επι τους ποιμενας επαναστασιν,
και πολεμον αυτοις συρράγηναι
μεγαν και πολυχρονιον. επι δε
βασιλεως, φ' ονομα ειναι Αλίσ-
φραγμουθωσις, ήτλωμενους (φη-
σι) τους ποιμενας ύπ' αυτου,
εκ μεν της αλλης Αιγυπτου
πασης εκπεσειν, κατακλεισθη-
ναι δ' εις τοπον, αρουρων εχοντα
μυριων την περιμετρον. Αναριν
ονομα τω τοπώ. Τουτον (φησιν
ο Μανεθων) άπαντα, τειχει
τε μεγαλω και ισχυρω περι-
βαλειν τους ποιμενας, όπως την
τε κτησιν άπασαν εχωσιν εν
οχυρω, και την λειαν την έαυλων.

Hycsos, that is the Shepherd Kings ;
for the first syllable, Hyc, according
to the sacred dialect, denotes a king,
and Sos signifies a shepherd, but this
according to the vulgar tongue ; and
of these is compounded the term
Hycsos : some say they were Arabians.
This people, who were thus denomi-
nated Shepherd Kings, and their
descendants retained possession of
Egypt for the space of five hundred
and eleven years.

After these things he relates that
the kings of Thebaïs and of the other
parts of Egypt, made an insurrection
against the Shepherds, and that a
long and mighty war was carried on
between them, till the Shepherds were
subdued by a king whose name was
Alisphragmuthosis, and were by him
driven out of the rest of Egypt, and
hemmed within a place containing
ten thousand acres, which was called
Avaris. All this tract (says Manetho)
the Shepherds surrounded with a vast
and strong wall, that they might
retain all their possessions and their
prey within a hold of strength.

Τον δε Αλίσφραγμουθωσews υἱον Θουμμωσιν επιχειρησαι μεν αυτους δια πολιορκιας ἐλειν κατα κρατος, οκτω και τεσσαρακοντα μυριασι προσεδρευσαντα τοις τειχεσιν· επει δε της πολιορκιας απεγων, ποιησασθαι συμβασεις, ινα την Αιγυπτον εκλιποντες οποι βουλονται παντες αβλαβεις απελθωσι. τους δε επι ταις ομολογιας πανοικεσια μετα των κτησεων ουκ ελαττους μυριαδων οντας εικοσι και τεσσαρων απο της Αιγυπτου την ερημον εις Συριαν οδοιπορησαι. φοβουμενους δε την Ασσυριων δυναστειαν, τοτε γαρ εκεινους της Ασιας κρατειν, εν τη νυν Ιουδαια καλουμενη πολιν οικοδομησαμενους τοσαυταις μυριασιν ανθρωπων αρκεσουσαν, 'Ιεροσολυμα ταυτην ονομασαι.

(Εν αλλη δε τινι βιβλω των Αιγυπτιακων Μανεθων) Τουτο (φησιν) εθνος τους καλουμενους ποιμενας, αιχμαλωτους εν ταις ιεραις αυτων βιβλοις γεγραφθαι.

Μετα το εξελθειν εξ Αιγυπτου τον λαον των ποιμενων εις 'Ιεροσολυμα, ο εκβαλων αυτους εξ Αιγυπτου βασιλευς Τεθμωσις, εβασιλευσεν μετα ταυτα ετη εικοσι πεντε και μηνας τεσσαρας, και ετελευτησεν, και παρελαβε την αρχην αυτου

And Thummosis, the son of Alisphragmuthosis, endeavoured to force them by a siege, and beleaguered the place with a body of four hundred and eighty thousand men; but at the moment when he despaired of reducing them by siege, they agreed to a capitulation, that they would leave Egypt, and should be permitted to go out without molestation where-soever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Ameno-

υἱὸς Χεβρων ἐτὴ δεκατρία. μεθ' ὃν Ἀμενωφίς εἰκοσι καὶ μηνᾶς ἑπτα. τοῦ δὲ ἀδελφῆ Ἀμεσσης εἰκοσι ἓν καὶ μηνᾶς ἐννεα. τῆς δὲ Μηφρῆς δώδεκα καὶ μηνᾶς ἐννεα. τοῦ δὲ Μηφραμουθωσίς εἰκοσι πέντε καὶ μηνᾶς δέκα. τοῦ δὲ Θμωσίς ἐννεα καὶ μηνᾶς οκτώ. τοῦ δὲ Ἀμενωφίς τριακόντα καὶ μηνᾶς δέκα. τοῦ δὲ Ὀρος τριακόντα ἕξ καὶ μηνᾶς πέντε. τοῦ δὲ Συγατῆρ Ἀκεγχρῆς δώδεκα καὶ μῆνα ἓνα. τῆς δὲ Ραθωτίς ἀδελφὸς ἐννεα. τοῦ δὲ Ἀκεγχρῆς δώδεκα καὶ μηνᾶς πέντε. τοῦ δὲ Ἀκεγχρῆς ἕτερος δώδεκα καὶ μηνᾶς τρεῖς. τοῦ δὲ Ἀρμαΐς τεσσαρά καὶ μῆνα ἓνα. τοῦ δὲ Ραμεσσης ἓν καὶ μηνᾶς τεσσαράς. τοῦ δὲ Ἀρμεσσης Μιαμμου ἑξήκοντα ἕξ καὶ μηνᾶς δύο. τοῦ δὲ Ἀμενωφίς δέκα καὶ ἐννεα καὶ μηνᾶς ἕξ. τοῦ δὲ Σεθωσίς, καὶ Ραμεσσης, ἱππικὴν καὶ ναυτικὴν ἐχὼν δυνάμιν.

Οὗτος τὸν μὲν ἀδελφὸν Ἀρμαῖν ἐπιτροποῦν τῆς Αἰγυπτου κατέστησεν, καὶ πασαν μὲν αὐτῷ τὴν ἀλλήν βασιλικὴν περιεθῆκεν ἐξουσίαν, μόνον δὲ ἐνετείλατο διαδῆμα μὴ φορεῖν, μὴδὲ τὴν βασιλίδαν μητέρα τῶν τέκνων ἀδικεῖν, ἀπεχεσθαι δὲ καὶ τῶν ἀλλῶν βασιλικῶν παλλακίδων. αὐτὸς δὲ ἐπὶ

this for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and eight months; after whom Amenophis thirty years and ten months: then Orus thirty-six years and five months: then his daughter Acenchres twelve years and one month: after her Rathotis nine years: then Acenchres twelve years and five months: another Acenchres twelve years and three months: after him Armaïs four years and one month: after him reigned Ramesses one year and four months: then Armesses the son of Miammous sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis who is called Ramesses, he maintained an army of cavalry and a naval force.

This king (Sethosis) appointed his brother Armaïs his viceroy over Egypt: he also invested him with all the other authority of a king, but with these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phœnicia, and waged

Κυπρον και Φοινικην και παλιν
 Ασσυριους τε και Μηδους στρα-
 τευσας, ἀπαντας, τους μεν
 δορατι, τους δε αμαχητι, φοβῶ
 δε της πολλης δυναμewς, ὑπο-
 χειριους ελαβε. και μεγα-
 φρονησας επι ταις ευπραγιαις,
 ετι και Παρσαλευτερον επο-
 ρευετο, τας προς ανατολας
 πολεις τε και χωρας κατα-
 στρεφομενος.

Χρονου τε ἱκανου γεγονoτος,
 Αρμαῖς ὁ καταλειφθεις εν Αι-
 γυπτῳ, παντα τουμπαλιν, οἷς
 αδελφος παρηγει μη ποιειν,
 αδεως επραττεν. και γαρ την
 βασιλιδα βιαιως εσχεν, και
 ταις αλλαις παλλακισιν αφει-
 δως διετελει χρωμενος. πειθο-
 μενος δε ὑπο των φιλων διαδημα
 εφορει, και αντηρε τῳ αδελφῳ.

Ὁ δε τεταγμενος επι των
 ἱερων της Αιγυπτου, γραψας
 βιβλιον επεμψε τῳ Σεθωσει,
 δηλων αυτῳ παντα, και ὅτι
 αντηρεν ὁ αδελφος αυτου Αρ-
 μαῖς. παραχρημα ουν ὑπε-
 στρεψεν εις Πηλουσιον, και
 εκρατησεν της ιδιας βασιλειας.
 ἡ δε χωρα εκληθη απο του αυτου
 ονοματος Αιγυπτος. λεγει γαρ
 ὅτι ὁ μεν Σεθωσις εκαλειτο
 Αιγυπτος, Αρμαῖς δε ὁ Αδελ-
 φος αυτου Δαναος.

war with the Assyrians and Medes ;
 and he subdued them all, some by
 force of arms, and others without a
 blow, by the mere terror of his power.
 And being puffed up with his success,
 he advanced still more confidently,
 and overthrew the cities, and subdued
 the countries of the East.

But Armaïs, who was left in Egypt,
 took advantage of the opportunity,
 and fearlessly committed all those acts
 which his brother had enjoined him
 not to do : he violated the queen, and
 continued an unrestrained intercourse
 with the rest, and at the persuasion
 of his friends he assumed the diadem,
 and openly opposed his brother.

But the ruler over the priests of
 Egypt sent to Sethosis, and informed
 him of what had happened, and how
 his brother had set himself up in
 opposition to his power. Upon this
 Sethosis immediately returned to Pe-
 lusium, and recovered his kingdom.
 The country of Egypt took its name
 from Sethosis, who was called also
 Ægyptus, as was his brother Armaïs
 known by the name of Danaus.—
Joseph. contr. App. lib. I. c. 14, 15.

OF THE ISRAELITES.

Τουτον (Αμενωφιν) επιθυμησαι θεων γενεσθαι Θεατην, ὡσπερ Ωρος εἰς των προ αυτου βεβασιλευκοτων· ανενεγκειν δε την επιθυμιαν ὁμωνυμῳ μεν αυτῳ Αμενωφει, πατρος δε Παπιος οντι, Θειας δε δοκουντι μετεσχηκεναι φυσεως, κατα τε σοφιαν και προγνωσιν των εσομενων. ειπειν ουν αυτῳ τουτον τον ὁμωνυμον, ὅτι δυνησεται θεους ιδειν, ει καθαραν απο τε λεπρων και των αλλων μιαρων ανθρωπων την χωραν ἅπασαν ποιησειεν.

Ἦσθεντα δε τον βασιλεα, παντας τους τα σωματα λελωβημενους εκ της Αιγυπτου συναγαγειν· γενεσθαι δε του πληθους μυριαδας οκτω· και τουτους εις τας λιθοτομιας τας εν τῳ προς ανατολην μερει του Νειλου εμβαλειν αυτον, ὅπως εργαζοιντο και των αλλων Αιγυπτιων οἱ εγκεχωρισμενοι. ειναι δε τινας εν αυτοις και των λογιων ιερεων (φησι,) λεπρα συγκεχυμενους. τον δε Αμενωφιν εκεινον, τον σοφον και μαντικον ανδρα, ὑποδεισθαι προς αυτον τε και τον βασιλεα χολον των Θεων, ει βιασθεντες οφθησον-

This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had seen them. And he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity: and Amenophis returned him answer, that he might behold the gods, if he would cleanse the country of all lepers and other unclean persons that were in it.

Well pleased with this information, the king gathered together out of the land of Egypt all that laboured under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situate on the east side of the Nile, that they might work in them and be separated from the rest of the Egyptians. And (he says) there were among them some learned priests who were affected with leprosy. And Amenophis the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if it should appear that violence had been offered them, added this also

ται. και προσθεμενον ειπειν, οτι συμμαχησουσι τινες τοις μιαροις, και της Αιγυπτου κρατησουσιν επ' ετη δεκατρια. μη τολμησαι μεν αυτον ειπειν ταυτα τῷ βασιλει, γραφην δε καταλιποντα περι παντων εαυτον ανελιν. εν αθυμια δε ειναι τον βασιλεα.

(Καπειτα κατα λεξιν ουτω γεγραφεν). Των δε ταις λατομiais ὡς χρονος ικανος διηλθεν ταλαιπωρουντων, αξιωθεις ο βασιλευς, ινα προς καταλυσιν αυτοις και σκεπην απομεριση την τοτε των ποιμενων ερημωθεισαν πολιν, Αβαριν συνεχωρησεν. εστι δε ἡ πολις κατα την θεολογiam ανωθεν Τυφωνιος.

Οἱ δε εις ταυτην εισελθοντες, και τον τοπον τουτον εις αποσασιν εχοντες, ἡγεμονα αυτων λεγομενον τινα των Ἑλιοπολιτων ιερων Οσαρσιφον εστησαντο. και τουτω πειθαρχησουντες εν πασιν ὀρκομοτησαν· ο δε πρωτον μεν αυτοις νομον εθετο, μητε προσκυνειν θεους, μητε των μαλιστα εν Αιγυπτῳ θεμιστευομενων ιερων ζων απεχεσθαι μηδενος, παντα τε θυειν και αναλουν· συναπτεσθαι δε μηδενι πλην των συνωμοσμενων. τριαυτα δε

in a prophetic spirit;—that certain people would come to the assistance of these polluted wretches, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word :) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left desolate by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

When these men had taken possession of the city, and found it well adapted for a revolt, they appointed over themselves a ruler out of the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor abstain from any of those sacred animals which the Egyptians hold in the highest veneration, but sacrifice and slay them all, and that they should connect themselves with none but

νομοθετήσας, και πλείστα
 αλλα, μαλιστα τοις Αιγυπ-
 τιοις εθισμοις εναντιουμενα,
 εκελευσεν πολυχειρια τα της
 πολεως επισκευαζειν τειχη, και
 προς πολεμον ετοιμους γινεσθαι
 τον προς Αμενωφιν τον βασι-
 λεα. αυτος δε προσλαβομενος
 μεθ' εαυτου και των αλλων
 ιερεων και συμμεμιασμενων,
 επεμψε πρεσβεις προς τους υπο
 Τεθμωσεως απελαθεντας ποι-
 μενας, εις πολιν την καλουμενην
 'Ιεροσολυμα και τα καθ' εαυ-
 τον και τους αλλους τους συν-
 ατιμασθεντας δηλωσας, ηξιου
 συνεπιστρατευειν ομοθυμαδον
 επ' Αιγυπτον. επαξειν μεν ουν
 αυτους επηγγειλατο, πρωτον
 μεν εις Αναριν την προγονικην
 αυτων πατριδα, και τα επιτη-
 δεια τοις οχλοις παρεξειν αφ-
 θονως, υπερμαχησεσθαι δε οτε
 δεοι, και ραδιως υποχειριον
 αυτοις την χωραν ποιησειν. οι
 δε υπερχαρεις γενομενοι παντες
 προθυμως εις εικοσι μυριαδας
 ανδρων συνεξωρμησαν, και μετ'
 ου πολυ ηκον εις Αναριν.

Αμενωφισ δ' ο των Αιγυπ-
 τιων βασιλευς, ως επυθετο τα
 κατα την εκεινων εφοδον, ου

such as were of that confederacy.
 When he had made such laws as
 these, and many others of a tendency
 directly in opposition to the customs
 of the Egyptians, he gave orders that
 they should employ the multitude of
 hands in rebuilding the walls about
 the city, and hold themselves in
 readiness for war with Amenophis
 the king, whilst he took into his
 confidence and counsels some others
 of the priests and unclean persons :
 and he sent ambassadors to the city
 called Jerusalem, to those Shepherds
 who had been expelled by Tethmosis,
 whereby he informed them of the
 affairs of himself and of the others
 who had been treated in the same
 ignominious manner, and requested
 they would come with one consent to
 his assistance in this war against
 Egypt. He also promised in the first
 place to reinstate them in their ancient
 city and country Avaris, and provide
 a plentiful maintenance for their host,
 and fight for them as occasion might
 require; and informed them that they
 could easily reduce the country under
 dominion. The Shepherds received
 this message with the greatest joy,
 and quickly mustered to the number
 of two hundred thousand men, and
 came up to Avaris.

Now Amenophis the king of Egypt,
 when he was informed of their in-
 vasion, was in great consternation,

μετρίως συνεχυθη, της παρ' Αμενωφείως του Παπίου μνησθεις προδηλώσεως. και προτερον συναγαγων πληθος Αιγυπτίων, και βουλευσαμενος μετα των εν τουτοις ήγεμονων, τα τε ιερα ζωα τα πρωτα μαλιστα εν τοις ιεροις τιμωμενα ως γ' έαυτον μετεπεμφατο, και τοις κατα μέρος ιερευσιν παρηγγειλεν, ως ασφαλεστατα των θεων συγκρυψαι τα ξοανα. τον δε υιον Σεθων τον και Ραμεσσην απο Ραμφείως του πατρος ωνομασμενον πενταετη οντα, εξεθετο προς τον έαυτου φιλον. αυτος δε διαβας τοις άλλοις Αιγυπτίοις, ουσιν εις τριακοντα μυριαδας ανδρων μαχιμωτατων, και τοις πολεμίοις απαντησασιν ου συνεβαλεν· αλλα μελλειν θεομαχειν νομισας, παλινδρομησας ήκεν εις Μεμφιν. αναλαβων τε τον τε Απιν, και τα αλλα τα εκεισε μεταπεμφθεντα ιερα ζωα, ευθυς εις Αιθιοπιαν συν άπαντι τφ στολφ και πληθει των Αιγυπτίων ανηχθη. χαριτι γαρ ην αυτφ υποχειριος ο των Αιθιοπων βασιλευς· όθεν υποδεξαμενος, και τους οχλους παντας υπολαβων οίς εσχεν ή χωρα των προς ανδρωπινην τροφην επιτηδειων, και πολεις και κωμας προς την των πε-

remembering the prophecy of Amenothis, the son of Papis, and he assembled the armies of the Egyptians, and took counsel with the leaders, and commanded the sacred animals to be brought to him, especially those which were held in the greatest veneration in the temples, and particularly charged the priests to conceal the images of their gods with the utmost care. And his son Sethos, who was also called Ramesses from his father Rampses, being but five years old he committed to the protection of a friend. And he marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him; but he did not attack them, thinking it would be to wage war against the gods, but he returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians: for the king of Ethiopia was under obligations to him, wherefore he received him kindly, and took care of all the multitude that was with him, while the country supplied all that was necessary for their food. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. More-

πρωμενων τρισκαιδεκα ετων απο της αρχης αυτου εκπτωσιν αυταρκεις, ουκ ήττον γε και στρατοπεδον Αιθιοπικον προς φυλακην επεταξε τοις παρ' Αμενωφεως του βασιλεως επι των όριων της Αιγυπτου.

Και τα μεν κατα την Αιθιοπιαν τοιαυτα. οί δε Σολυμιται κατελθοντες, συν τοις μιαιροις των Αιγυπτιων ούτως ανοσιως τοις ανθρωποις προσνηχθησαν, ώστε την των προειρημενων κρατησιν χειριστην φαινεσθαι, τοις τοτε τα τουτων ασεβηματα θεωμενοις. και γαρ ου μονον πολεις και κωμας ενεπρησαν, ουδε ιεροσολουντες, ουδε λυμαινομενοι ξοανα θεων ηρκουντο, αλλα και τοις αυτοις οπτανιαις των σεβαστευομενων ιερων ζων χρωμενοι διετελουν, και θοτας και σφαγεις τουτων ιερεις και προφητας ηναγκαζον γινεσθαι, και γυμνους εξεβαλον. λεγεται δ' ότι την πολιτειαν και τους νομους αυτοις καταβαλλομενος ιερευσ, το γενος 'Ηλιουπολιτης, ονομα Οσαρσιφ, απο του εν 'Ηλιου πολει θεου Οσιρεως, ως μετεβη εις τουτο το γενος, μετετεθη τουνομα και προσηγόρευθη Μωϋσης.

over he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

While such was the state of things in Ethiopia, the people of Jerusalem, having come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that their joint sway was more execrable than that which the Shepherds had formerly exercised: for they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moyses.—*Joseph. contr. App. lib. I. c. 26.*

OF THE ISRAELITES.

(Λεγει δε ο Μανεθων παλιν.) (Manetho again says :) After this
 'Οτι μετα ταυτα επηλθεν ο Αμενωφης απο Αιθιοπιας μετα
 μεγαλης δυναμεως, και ο υιος αυτου Ραμψης και αυτος εχων
 δυναμιν* και συμβαλοντες οι δυο τοις ποιμεσι και τοις μιαιοις,
 ενικησαν αυτους, και πολλους αποκτειναντες εδιωξαν αυτους
 αχρι των οριων της Συριας. Amenophis returned from Ethiopia
 with a great force, and Rampses also,
 his son, with other forces, and encoun-
 tering the Shepherds and the unclean
 people, they defeated them and slew
 multitudes of them, and pursued them
 to the bounds of Syria. — *Joseph.*
contr. App. lib. I. c. 27.

ERATOSTHENES'

CANON OF THE KINGS OF THEBES.

ΠΡΩΤΟΣ εβάσιλευσεν Μίνης
Θηβινίτης Θηβαίος, ὃ ἐρμηνευ-
εται Διονίος· εβάσιλευσεν ἐτη
ξβ'. του δε κοσμου ην ετος ,βπ'.

Θηβαίων δευτερος εβάσιλευ-
σεν Αθωθης υἱος Μινεως ἐτη
νθ'. οὗτος ἐρμηνευεται Ἑρμο-
γενης· ετος του κοσμου, ,βπξβ'.

Θηβαίων Αιγυπτίων τριτος
εβάσιλευσεν Αθωθης ὁμωνυμος
ἐτη λβ'. του δε κοσμου ην ετος,
,γκα'.

Θηβαίων εβάσιλευσεν δ'.
Διαβιης υἱος Αθωσεως ἐτη ιθ'.
οὗτος ἐρμηνευεται Φιλεστερος·
του δε κοσμου ην ετος, ,γγγ'.

Θηβαίων εβάσιλευσεν ε'.
Πεμφως υἱος Αθωθου ὃ ἐστιν
Ἡρακλειδης ἐτη ιη'. του δε
κοσμου ην ετος ,γοβ'.

Θηβαίων Αιγυπτίων εβάσι-
λευσεν ς'. Τοιγαρ Αμαχος

THE first who reigned was Mines the
Thebinite, the Thebæan; which is
by interpretation Dionius. He reigned
sixty-two years, and lived in the year
of the world 2900.

The 2nd of the Theban kings
reigned Athothes the son of Mines,
59 years. He is called by interpre-
tation Hermogenes. In the year of
the world 2962.

The 3rd of the Theban Egyptian
kings was Athothes, of the same
name, 32 years. In the year of the
world 3021.

The 4th of the Theban kings was
Diabies the son of Athothes, 19 years.
By interpretation he is called Philes-
teros. In the year of the world 3053.

The 5th of the Theban kings was
Pemphos, the son of Athothes, who
is called Heraclides. He reigned 18
years. In the year of the world 3072.

The 6th of the Theban Egyptian
kings was Toegar Amachus Mom-

Μομχειρι Μεμφιτης ετη οθ'. chiri, the Memphite, who is called
 ούτος έρμηνευεται της ανδρος a man redundant in his members, 79
 περισσομελης· του δε κοσμου ην years and A. M. 3090.
 ετος γη'.

Θηβαιων Αιγυπτιων εβασι- The 7th of the Theban Egyptian
 λευσεν ζ'. Στοιχος ο υιος αυτου, kings, Stœchus his son, who is Ares
 ο εστιν Αρης αναισθητος, ετη the senseless, reigned 6 years. A. M.
 ς'. του δε κοσμου ην ετος, 3169.
 γρηθ'.

Θηβαιων Αιγυπτιων εβασι- The 8th of the Theban Egyptian
 λευσεν ογδοος Γοσορμης, ο kings Gosormies, who is called Etesi-
 εστιν Ετησιπαντος ετη λ'. του pantus, reigned 30 years, and A. M.
 δε κοσμου ην ετος γροε'. 3175.

Θηβαιων Αιγυπτιων εβασι- The 9th of the Theban Egyptian
 λευσεν θ'. Μαρης υιος αυτου, kings Mares, his son, who is called
 ο εστιν 'Ηλιοδωρος ετη κς'. Heliodorus, 26 years, and A. M.
 του κοσμου ην ετος γσε'. 3205.

Θηβαιων Αιγυπτιων ι'. εβα- The 10th of the Theban Egyptian
 σιλευσεν Ανωϋφης, ο εστιν kings Anoyphes, which signifies a
 υιος επικοινος ετη κ'. του κοσ- common son, reigned 20 years, and
 μου ην ετος, γσλα'. A. M. 3231.

Θηβαιων Αιγυπτιων ια'. The 11th of the Theban Egyptian
 εβασιλευσεν Σιριος, ο εστιν kings Sirius, which signifies the son
 κορρης, ως δε ετεροι Αβασκαν- of the cheek, but according to others
 τος ετη ιη'. του δε κοσμου ην Abascantus reigned 18 years, and
 ετος, γσνα'. A. M. 3251.

Θηβαιων Αιγυπτιων ιβ'. The 12th of the Theban Egyptian
 εβασιλευσεν Χνουβος Γνευρος, kings reigned Chnubus Gneurus,
 ο εστιν Χρυσης Χρυσου υιος which is Chryses the son of Chryses,
 ετη κβ'. του δε κοσμου ην ετος, 22 years, A. M. 3269.
 γσξθ'.

Θηβαιων Αιγυπτιων ιγ'. The 13th of the Theban Egyptian
 εβασιλευσεν Ρανωσις, ο εστιν kings reigned Ranosis, which is Archi-
 ακρικρατωρ ετη ιγ'. του δε crator, 13 years, A. M. 3291.
 κοσμου ην ετος, γσζα'.

Θηβαιων Αιγυπτιων ιδ'. The 14th of the Theban Egyptian

εβασίλευσεν Βιῦρις ἐτὴ ι'. τοῦ kings reigned Biŷris, 10 years, A. M.
δε κόσμου ἦν ἐτος ,γτδ'. 3304.

Θηβαίων βασιλέων ιε'. εβασίλευσεν Σαωφίς Κομαστής, The 15th of the Theban kings
κατὰ δὲ ἐνίους Χρηματιστής, Saophis Comastes, or, according to
ἐτὴ κβ'. τοῦδε κόσμου ἦν ἐτος and A. M. 3314.
,γτιδ'.

Θηβαίων ις'. εβασίλευσεν Σενσαωφίς β'. ἐτὴ κζ'. τοῦ δε The 16th of the Theban kings
κόσμου ἦν ἐτος ,γτμγ'. Sensaophis the second, reigned 27
years, A. M. 3343.

Θηβαίων εβασίλευσεν Μοσ- The 17th of the Theban kings,
χερίς Ἡλιοδότος ἐτὴ λα'. τοῦ Moscheris Heliodotus, reigned 31
δε κόσμου ἦν ἐτος ,γτό'. years, A. M. 3370.

Θηβαίων ιη'. εβασίλευσεν Μουσθίς ἐτὴ λγ'. τοῦ δε κοσ- The 18th of the Theban kings,
μου ἦν ἐτος ,γνα'. Musthis, reigned 33 years, A. M.
3401.

Θηβαίων ιθ'. εβασίλευσεν Παμμος Ἀρχονδῆς ἐτὴ λε'. τοῦ The 19th of the Theban kings,
δε κόσμου ἦν ἐτος ,γυλδ'. Pammus Archondes, reigned 35 years,
A. M. 3434.

Θηβαίων κ'. εβασίλευσεν Ἀπαππὺς μέγιστος, οὗτος ὡς The 20th of the Theban kings,
φασιν παρα ὥραν μίαν εβασί- Apaphus Maximus, is said to have
λευσεν ἐτὴ ρ'. τοῦ δε κόσμου reigned 100 years with the exception
ἦν ἐτος ,γυξθ'. of one hour, A. M. 3469.

Θηβαίων κα'. εβασίλευσεν Ἀχέσκος Οκάρας ἐτος α'. τοῦ The 21st of the Theban kings,
δε κόσμου ἦν ἐτος ,γφξθ'. Achescus Ocaras, reigned one year,
A. M. 3569.

Θηβαίων κβ'. εβασίλευσεν Νιτωκρίς ἀντὶ τοῦ ἀνδρός, ὃ The 22nd of the Theban sovereigns
ἐστὶν Ἀθῆνα Νικηφόρος, ἐτὴ was Nitocris, instead of her husband,
ς'. τοῦ δε κόσμου ἦν ἐτος ,γφρ'. she is Athena Nicephorus, and reigned
6 years, A. M. 3570.

Θηβαίων κγ'. εβασίλευσεν Μυρταῖος Ἀμμωνόδοτος ἐτὴ κβ'. The 23rd of the Theban kings,
τοῦ δε κόσμου ἦν ἐτος ,γφρς'. Myrtæus Ammonodotus, reigned 22
years, A. M. 3576.

Θηβαίων κδ'. εβασίλευσεν Θυοσίμαρης κραταῖος, ὃ ἐστὶν The 24th of the Theban kings,
Thyosimares the robust, who is called

ἡλίου, ἐτη ιβ'. τοῦ δὲ κόσμου ἦν the sun, reigned 12 years, and A. M.
 ἔτος γφγ'η'. 3598.

Θηβαίων κε'. ἐβασίλευσεν The 25th of the Theban kings,
 Θινίλλος, ὁ ἐστὶν αὐξησας τὸ Thinillus, which is the augments of
 πατριῶν κράτος ἐτη η'. τοῦ δὲ country's strength, reigned 8 years,
 κόσμου ἦν ἔτος γχι'. A. M. 3610.

Θηβαίων κς'. ἐβασίλευσεν The 26th of the Theban kings,
 Σεμφρουκράτης, ὁ ἐστὶν Ἡρα- Semphrocrates, who is Hercules Har-
 κλῆς Ἀρποκράτης ἐτη ιη'. τοῦ pocrates, reigned 18 years, A. M.
 δὲ κόσμου ἔτος γχιη'. 3618.

Θηβαίων κζ'. ἐβασίλευσεν The 27th of the Theban kings,
 Χουθηρ Ταυρὸς τυραννὸς ἐτη ζ'. Chuther Taurus the tyrant, 7 years,
 τοῦ δὲ κόσμου γχλς'. A. M. 3636.

Θηβαίων κη'. ἐβασίλευσεν The 28th of the Theban kings,
 Μευρης Φίλοσκορος ἐτη ιβ'. τοῦ Meures Philoscopus, reigned 12 years,
 δὲ κόσμου γχμγ'. A. M. 3643.

Θηβαίων κθ'. ἐβασίλευσεν The 29th of the Theban kings,
 Χομαεφθα κόσμος Φιλεφαισ- Chomaephtha Cosmus Philephæstus,
 τος ἐτη ια'. τοῦ δὲ κόσμου reigned 11 years, A. M. 3655.
 γχνε'.

Θηβαίων λ'. ἐβασίλευσεν The 30th of the Theban kings,
 Ἀγκουνίος Οχυτυραννὸς ἐτη ξ'. Ancunius Ochtyrannus, reigned 60
 τοῦ δὲ κόσμου γχξς'. years, A. M. 3666.

Θηβαίων λα'. ἐβασίλευσεν The 31st of the Theban kings,
 Πεντεαθύρις ἐτη μβ'. τοῦ δὲ Penteathyris, reigned 42 years, A. M.
 κόσμου γψκς'. 3726.

Θηβαίων λβ'. ἐβασίλευσεν The 32nd of the Theban kings,
 Σταμενεμῆς β'. ἐτη κγ'. τοῦ δὲ Stamenemes the second, reigned 23
 κόσμου γψξη'. years, A. M. 3768.

Θηβαίων λγ'. ἐβασίλευσεν The 33rd of the Theban kings,
 Σιστοσιχερμῆς Ἡρακλῆος κρα- Sistosichermes, the strength of Her-
 τος ἐτη νε'. τοῦ δὲ κόσμου, cules, reigned 55 years, A. M. 3791.
 γψηα'.

Θηβαίων λδ'. ἐβασίλευσεν The 34th of the Theban kings,
 Μαρὶς ἐτη μγ'. τοῦ δὲ κόσμου Maris, reigned 43 years, A. M. 3846.
 γωμς'.

Θηβαιων λεί. εβασιλευσεν The 35th of the Theban kings,
 Σιφωας, ὁ και Ἑρμης υἱος Siphœas, which is Hermes the son of
 Ἑφαιστου, ετη ε'. του δε κοσ- Hephæstus, reigned 5 years, A. M.
 μου, γωπθ'. 3889.

Θηβαιων λς'. εβασιλευσεν The 36th of the Theban kings,
 ετη ιδ'. του δε reigned 14 years, A. M.
 κοσμου, γωηδ'. 3894.

Θηβαιων λζ'. εβασιλευσεν The 37th of the Theban kings,
 Φρουρων, ητοι Νειλος, ετη ε'. Phruron, which is Nilus, reigned 5
 του δε κοσμου, γπη'. years, A. M. 3908.

Θηβαιων λη'. εβασιλευσεν The 38th of the Theban kings,
 Αμουθανταιος ετη ξγ'. του δε Amuthantæus, reigned 63 years, A.M.
 κοσμου, γπιγ'. 3913.—*Syncel. Chron.* 91. 96. 101.
 104. 109. 123. 147.

THE TYRIAN ANNALS

FROM DIUS

THE FRAGMENTS

OF

THE TYRIAN ANNALS:

FROM

DIUS AND MENANDER.

THE FRAGMENTS

THE TYRIAN ANNALS

FROM

DIUS AND MENANDER

THE TYRIAN ANNALS:

FROM DIUS.

OF HIRAM.

ΑΒΙΒΑΛΟΥ ΤΕΛΕΥΤΗΣΑΝΤΟΣ, ὁ υἱὸς αὐτοῦ Εἰρώμος ἐβασίλευσεν· οὗτος τὰ πρὸς ἀνατολὰς μέρη τῆς πόλεως προσεχώσεν, καὶ μείζον τοῦ ἀστυ πεποίηκεν, καὶ τοῦ Ὀλυμπίου Διὸς τὸ ἱερόν καθ' ἑαυτὸ οὐκ ἐν νήσῳ, χώσας τὸν μεταξὺ τόπον, συνέψεν τῇ πόλει, καὶ χρυσοῖς ἀναθημασὶν ἐκοσμήσεν· ἀναβὰς δὲ εἰς τὸν Λιβάνον ὕλοτομήσεν πρὸς τὴν τῶν ναῶν κατασκευὴν. τὸν δὲ τυραννούντα Ἱεροσολυμῶν Σολομῶνα πεμψαὶ (φασὶ) πρὸς τὸν Εἰρώμον αἰνιγμάτα, καὶ παρ' αὐτοῦ λαβεῖν ἀξίου· τὸν δὲ μὴ δύνηθέντα διακρίναι, τῷ λυσάντι χρήματα ἀποτινείν. ὁμωλογήσαντα δὲ τὸν Εἰρώμον, καὶ μὴ δύνηθέντα λύσαι τὰ αἰνιγμάτα, πολλὰ τῶν χρημάτων

UPON the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged it; and joined to it the temple of Jupiter Olympius, which stood before upon an island, by filling up the intermediate space: and he adorned that temple with donations of gold: and he went up into Libanus to cut timber for the construction of the temples. And it is said that Solomon, king of Jerusalem, sent enigmas to Hiromus, and desired others in return, with a proposal that whichsoever of the two was unable to solve them, should forfeit money to the other. Hiromus agreed to the proposal, but was unable to solve the enigmas, and paid a large sum as a forfeit. And it is said that one Abdemonus, a Tyrian, solved the enigmas, and proposed others

εις το επιζημιον αναλωσαι.
 ειτα δε Αβδημονον τινα Τυριον
 ανδρα τα προτεθεντα λυσαι
 και αυτον αλλα προλαβειν· ἃ
 μη λυσαντα τον Σολωμωνα,
 πολλα τῷ Εἰρωμῷ προσαποτι-
 σαι χρηματα.

which Solomon was not able to un-
 riddle, for which he repaid the fine
 to Hiromus.—*Joseph. contr. App.*
lib. I. c. 17.—*Syncel. Chron. 182.*

THE TYRIAN ANNALS:

FROM MENANDER.

OF HIRAM.

ΤΕΛΕΤΘΗΣΑΝΤΟΣ δὲ Αἰ-
βαλου, διεδεξατο την βασι-
λειαν ὁ υἱος αὐτου Εἰρωμος,
ὃς βιωσας ετη πεντηκοντα
τρια εβασιλευσεν ετη τρια-
κοντα τεσσαρα. οὗτος εχωσε
τον Ευρυχωρον, τον τε χρυ-
σουν κιονα εν τοις του Διους
ανεθηκεν· ετι τε ὑλην ξυλων
απελθων εκοψεν, απο του λεγο-
μενου, ορους Λιβανου, κεδρινα
ξυλα εις τας των ιερων στεγας.
καθελων τε τα αρχαια ιερα,
καινους ναους οικοδομησε, το
τε του Ἡρακλεους, και της
Αστартης τεμενος ανιερυσεν,
και το μεν του Ἡρακλεους
πρωτον εποιησατο εν τῷ Περ-
ιτιῷ μηνι, ειτα το της Αστартης,
ὁποτε Τιτυοις επεστρα-
τευσεν, μη αποδιδουσι τους
φορους. οὗς και ὑποταξας

AFTER the death of Abibalus, Hiromus
his son succeeded him in his king-
dom, and reigned thirty-four years,
having lived fifty-three. He laid out
that part of the city which is called
Eurychoron: and consecrated the
golden column which is in the temple
of Jupiter. And he went up into the
forest on the mountain called Liba-
nus, to fell cedars for the roofs of the
temples: and having demolished the
ancient temples, he rebuilt them, and
consecrated the fanes of Hercules
and Astarte: he constructed that of
Hercules first, in the month Peritius;
then that of Astarte, when he had
overcome the Tityans who had refused
to pay their tribute: and when he
had reduced them he returned. In
his time was a certain young man
named Abdemonus, who used to solve
the problems which were propounded

ἑαυτῷ παλιν ἀνεστρεψεν. ἐπὶ
τουτοῦ δὲ τις ἦν Ἀβδημονος
παῖς νεώτερος, ὃς ἐνικα τὰ
προβλήματα, ἃ ἐπετάσσε Σο-
λομων ὁ Ἱεροσολυμων βασιλεὺς.

to him by Solomon king of Jerusalem.

—*Joseph. contr. App.* lib. I. c. 18.—

Joseph. Antiq. Jud. lib. VIII. c. 5.

OF THE SUCCESSORS OF HIRAM.

Τελευτήσαντος Εἰρωμου
διεδέξατο τὴν βασιλείαν Βα-
λεαζαρος ὁ υἱός, ὃς, βιώσας
ἐτὴ τεσσαράκοντα τρία, ἐβα-
σίλευσεν ἐτὴ ἑπτά. μετὰ του-
τον Ἀβδαστρατος ὁ αὐτοῦ υἱός,
βιώσας ἐτὴ εἰκοσι ἐννέα, ἐβα-
σίλευσεν ἐτὴ ἐννέα. τουτοῦ οἱ
τῆς τροφῆς αὐτοῦ υἱοὶ τεσσα-
ρες ἐπιβουλεύσαντες ἀπώλεσαν,
ὧν ὁ πρεσβύτερος ἐβασίλευσεν
ἐτὴ δεκάδυο. μεθ' οὓς Ἀσταρ-
τος ὁ Δελαιασταρτου, ὃς, βιώ-
σας ἐτὴ πενήκοντα τέσσαρα,
ἐβασίλευσεν ἐτὴ δώδεκα. μετὰ
τουτοῦ ὁ ἀδελφὸς αὐτοῦ Ἀσερυ-
μος, βιώσας ἐτὴ τέσσαρα καὶ
πενήκοντα, ἐβασίλευσεν ἐτὴ
ἐννέα. οὗτος ἀπώλετο ὑπὸ τοῦ
ἀδελφοῦ Φελητος, ὃς λαβὼν
τὴν βασιλείαν ἠρξέ μῆνας
οκτώ, βιώσας ἐτὴ πενήκοντα.
τουτοῦ ἀνείλεν Εἰθωβαλὸς ὁ τῆς
Ἀσταρτῆς ἱερεὺς, ὃς, βασιλευ-
σας ἐτὴ τριάκοντα δύο, ἐβίω-
σεν ἐτὴ ἑξήκοντα οκτώ. τουτοῦ
διεδέξατο Βαδεζωρος υἱός, ὃς,

Upon the death of Hiromus, Balea-
zarus his son succeeded to the king-
dom; he lived forty-three years, and
reigned seven: after him Abdastratus
his son reigned nine years, having
lived twenty-nine: against him the
four sons of his nurse conspired, and
slew him: of these the eldest reigned
twelve years: after them Astartus,
the son of Delæastartus, reigned twelve
years, having lived fifty-four: after
him his brother Aserumus reigned
nine years, having lived fifty-four:
he was slain by his brother Pheles,
who governed the kingdom eight
months, having lived fifty years: he
was slain by a priest of Astarte, Itho-
balus, who reigned thirty-two years,
having lived sixty-eight: and he was
succeeded by Badezorus his son, who
reigned six years, having lived forty-
five: his successor was Matgenus his
son, who reigned nine years, having
lived thirty-two: and he was succeeded
by Phygmalion who reigned forty-seven
years, having lived fifty-six: in the
seventh year of his reign his sister

βιώσας ετη τεσσαρακοντα πεντε, εβασιλευσεν ετη εξ. τουτου διαδοχος γεγονε Ματ- γηκος ο υιος, ος, βιώσας ετη τριακοντα δυο, εβασιλευσεν ετη εννεα. τουτου διαδοχος γεγονε Φυγμαλιων, βιώσας δ' ετη πεντηκοντα εξ, εβασιλευσεν ετη τεσσαρακοντα επτα. εν δε τω επ' αυτου εβδομω ετει η αδελφη αυτου φυγουσα, εν τη Λιβυη πολιν φκοδομησε Καρχηδονα. fled from him, and founded the city of Carthage in Libya.—*Joseph. contr. App. lib. I. c. 18.*

OF THE INVASION OF SALMANASAR.

Και Ελουλαιος ονομα εβασιλευσεν ετη τριακοντα εξ. ουτος, αποσταντων Κιτταιων, αναπλευσας, προσηγαγετο αυτους παλιν. επι τουτους πεμφας (Σαλμανασαρ) ο των Ασσυριων βασιλευς, επηλθε Φοινικην πολεμων απασαν. ος τις σπεισμενος ειρηνην, μετα παντων ανεχωρησεν οπισω. απεστη τε Τυριων Σιδων και Ακη και η Παλαι Τυρος, και πολλαι αλλαι πολεις, αι τω των Ασσυριων εαυτας βασιλει παρεδосαν. διο Τυριων ουχ υποταγεντων παλιν ο βασιλευς επ' αυτους υπεστραψε, Φοινικων συμπληρωσαντων αυτω ναυς εξηκοντα, και επικωπους οκτακωσιους. αις επιπλευσαντες οι Τυριοι ναυσι

Elulæus reigned thirty-six years: and he fitted out a fleet against the Cittæans (Chittim or Cypriots) who had revolted, and reduced them to obedience. But Salmanasar, the king of the Assyrians, sent them assistance, and overran Phœnicia: and when he had made peace with the Phœnicians he returned with all his forces. And Sidon, and Ace (Acre), and Palætyrus, and many other cities revolted from the Tyrians, and put themselves under the protection of the king of Assyria. But as the Tyrians still refused to submit, the king made another expedition against them: and the Phœnicians furnished him with sixty ships and eighty gallies: and the Tyrians attacked him with twelve ships, and dispersed the hostile fleet,

δεκαδυο, των νεων των αντι-
παλων διασπαρεισων, λαμβανου-
σιν αιχμαλωτους ανδρας εις
πεντακοσιους. επεταθη δη παν-
των εν Τυρω τιμη δια ταυτα.
αναζευξας δ' ο των Ασσυριων
βασιλευς καταστησε φυλακας
επι του ποταμου και των υδρα-
γωγιων, οι διακωλυσουσι Τυριους
αρυσασθαι. και τουτο ετεσι
πεντε γενομενον, εκαρτερησαν
πινοντες εκ φρεατων ορυκτων.

and took prisoners to the amount
of five hundred men: upon which
account the Tyrians were held in
great respect. But the king of Assy-
ria stationed guards upon the river,
and aqueducts, to prevent the Tyrians
from drawing water: and this conti-
nued five years, during all which time
they were obliged to drink from wells
which they dug.—*Joseph. Antiq. Jud.*
lib. IX. c. 14.

THE TYRIAN ANNALS.

OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO
CYRUS.

ΕΠΙ Ειθωβαλου του βασιλεως
επολιορησε Ναβουχοδονοσορος
την Τυρον επ' ετη δεκατρια μετα
τουτον εβασιλευσε Βααλ ετη
δεκα. μετα τουτον δικασται
κατεσταθησαν και εδικασαν
Εκνιβαλος Βασλαχου μηνας δυο,
Χελβης Αβδαιου μηνας δεκα,
Αββαρος αρχιερευσ μηνας τρεις,
Μυτγονος και Γεραστρατος
του Αβδηλεμου δικασται ετη
εξ, ων μεταξυ εβασιλευσε
Βαλατορος ενιαυτον ένα· του-
του τελευτησαντος, αποστει-
λαντες μετεπεμψαντο Μερβα-
λον εκ της Βαβυλωνος, και
εβασιλευσεν ετη τεσσαρα.
τουτου τελευτησαντος, μετε-
πεμψαντο τον αδελφον αυτου
Ειρωμον, ος εβασιλευσεν ετη
εικοσιν. επι τουτου Κυρος Περ-
σων εδυναστευσεν.

IN the reign of Ithobalus, Nabuchod-
onosorus besieged Tyre for thirteen
years. After him reigned Baal ten
years. After him Judges were ap-
pointed who judged the people: Ec-
nibalus, the son of Baslachus, two
months: Chelbes, the son of Abdæus,
ten months: Abbarus, the high-priest,
three months: Mytgonus and Geras-
tratus the son of Abdelemus, six
years: after them Balatorus reigned
one year. After his death they sent
to fetch Merbalus from Babylon: and
he reigned four years: and when he
died they sent for Hiromus, his
brother, who reigned 20 years. In
his time Cyrus was king of Persia.—
Joseph. contr. App. lib. I. c. 21.

THE ORACLES
OF
ZOROASTER.

THE ORACLES

of

NORWASTER.

THE ORACLES OF ZOROASTER

AT THE ZOROASTRIAN TEMPLE

BY THE AUTHOR

THE ORACLES

OF

ZOROASTER.

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

ΜΟΝΑΣ ΔΥΑΣ ΚΑΙ ΤΡΙΑΣ.

. ὍΠΟΥ πατρικὴ μονὰς ἐστὶ.

Ταναη ἐστὶ μονὰς ἢ δύο γεννᾷ

Δυὰς γὰρ παρὰ τῷ δὲ καθηταί, καὶ νοεραῖς ἀσραπλὴ τομαῖς

Καὶ τὸ κυβερνᾷν τὰ πάντα, καὶ ταττεῖν ἕκαστον οὐ ταχθεῖν.

Παντὶ γὰρ ἐν κόσμῳ λαμπεῖ τριάς, ἥς μονὰς
ἀρχεῖ.

Ἀρχὴ πάσης τμησεως ἢ δὲ ἡ ταξίς.

Εἰς τρία γὰρ νοὺς εἶπε πατὴρ τεμνεσθαι ἅπαντα,

Οὐ τὸ θελεῖν κατενευσε, καὶ ἤδη πάντα ἐτετμητο

Εἰς τρία γὰρ εἶπε νοὺς πατὴρ αἰδίου,

Νῶ πάντα κυβερνῶν.

Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' ἀρετὴ, καὶ ἡ σοφία.

Καὶ ἡ πολυφρῶν ἀτρεκεία.

Τῇ τῶνδε ῥεεὶ τριάδος δεμάς προ τῆς οὐσῆς,

Οὐ πρώτης, ἀλλ' οὐ τὰ μετρεῖται.

Ἀρχαῖς γὰρ τρισὶ ταις δὲ λαβοῖς δουλεῖν ἅπαντα.

. Ἱερός πρῶτος δρόμος, ἐν δ' ἀρα μεσσῶ.

Ἡερίος, τρίτος ἄλλος, ὅς ἐν πυρὶ τὴν χθονά θαλπεῖ.

Καὶ πηγὴ πηγῶν, καὶ πηγῶν ἀπάσων.

Μητέρα συνεχούσα τὰ πάντα.

Ἐνθεν ἀρδὴν θρῶσκει γενεαὶς πολυποικίλου ὕλης.

THE ORACLES OF ZOROASTER.

MONAD, DUAD, AND TRIAD.

. Where the paternal Monad is.

The Monad is enlarged, and generates two,

For the Duad sits by him, and glitters with intellectual Sections

Both to govern all things, and to order every thing not ordered.

For in the whole world shineth the Triad, over which the Monad
rules.

This order is the beginning of all section.

For the mind of the Father said, that all things be cut into three :

Whose will assented, and then all things were divided.

For the mind of the Eternal Father said all things into three,

Governing all things by the mind.

And there appeared in it (the Triad) virtue, and wisdom,

And multiscient verity.

This way floweth the shape of the Triad, being pre-existent.

Not the first (Essence) but where they are measured.

For thou must conceive that all things serve these three principles.

The first is the sacred course but in the middle

Air, the third the other which cherisheth the earth in fire.

The fountain of fountains and of all fountains.

The matrix containing all things.

Thence abundantly springs forth the generation of multifarious
matter.

Ενθεν συρομενος πρησστηρ αμυδροιο πυρος ανθος,
 Κοσμων ενδρωσκων κοιλωμασι. Παντα γαρ ενθεν
 Αρχεται εις το κατω τεινειν ακτινας αγητας.

ΠΑΤΗΡ ΚΑΙ ΝΟΤΣ.

Ἐαυτον ὁ πατηρ ἤρπασεν οὐδ' ἐν ἐῇ
 Δυναμει νοερᾷ κλεισας ἴδιον πυρ.
 Οὐ γὰρ ἀπο πατρικῆς ἀρχῆς ἀτελες τι τροχαζει.
 Παντα γὰρ ἐξετελεσε πατηρ,
 Καὶ νῦν παρεδωκε εὐτερῳ,
 Ὃν πρῶτον κληίζεται πᾶν γένος ἀνδρῶν.
 Πατρογενες φαιος, πολὺ γὰρ μονος
 Ἐκ πατρος ἀλκῆς δρεψαμενος νοου ανθος.
 Ἔργα νοησας, γὰρ πατρικος νοος αὐτογενεθλος,
 Πᾶσιν ἐνεσπείρε δεσμον πυριβριθῆ ἐρωτος.
 Οφρα τὰ πάντα μενῇ, χρόνον εἰς ἀπεραντον ἐρωντα.
 Μῆτε πασι τὰ πατρος νοερωσ ὕφασμενα
 φεγγει.
 Ὡς ἐν ἐρωτὶ μενῇ κόσμου στοιχεῖα μενοντα.
 Ἐχει τῷ νοεῖν πατρικὸν νοὺν ἐνδιδοναι
 Πᾶσαις πηγαις τε καὶ ἀρχαῖς.
 Ἔστι γὰρ περας τοῦ πατρικοῦ βαθοῦ, καὶ πηγὴ τῶν
 νοερῶν.
 Μὴ δὲ προηλθεν, ἀλλ' ἐμενεν ἐν τῷ πατρικῷ βαθῷ,
 Καὶ ἐν τῷ ἀδυτῷ, κατὰ τὴν θεοθρεμμονα σιγῇ.
 Οὐ γὰρ εἰς ὕλην, πυρ ἐπέκεινα τὸ πρῶτον
 Ἐν δυνάμει κατακλείει ἐργοῖς, ἀλλὰ νοῷ.
 Συμβολὰ γὰρ πατρικος νοος ἐσπείρε κατὰ κόσμον.
 Ὃς τὰ νοητὰ νοεῖ καὶ ἀφραστα καλλῆϊται.
 Ὀλοφυῆς μερισμός, καὶ ἀμεριστός.
 Νῦν μὲν κατέχει τὰ νοητὰ, αἰσθησὶν δ' ἐπαγεῖ
 κόσμοις.
 Νῦν μὲν κατέχει τὰ νοητὰ, ψυχὴν δ' ἐπαγεῖ κόσμοις.

Thence extracted a Prester the flower of glowing fire,
Flashing into the cavities of the World : For all things from thence
Begin to extend downward their admirable beams.

THE FATHER AND MIND.

The Father hath snatched away himself; neither
Hath he shut up his own fire in his intellectual power.
For nothing unfinished proceedeth from the Father's rule.
For the Father perfected all things,
And delivered them over to the second mind,
Which the whole race of men call the first.
Light begotten of the Father, for he alone
Having croot the flower of the Mind from the Father's vigor.
For the paternal self-begotten Mind understanding (his) work,
Sowed in all the fiery bond of Love,
That all things might continue loving for ever.
Neither those things which are intellectually context in the Light
of the Father in all things.
That being the Elements of the World they might persist in Love.
For by understanding he hath the power to instil the paternal mind
Into all fountains and beginnings.
For it is the bound of the Paternal depth and the fountain of
the Intellectuals.
Neither went he forth, but abode in the Paternal depth,
And in the Adytum according to divinely-nourished Silence.
For the fire once above, shutteth not his power
Into matter by Actions, but by the Mind.
For the Paternal Mind hath sowed symbols through the world.
Which understandeth intelligibles and beautifieth ineffables.
Wholly division and indivisible.
By mind he contains the Intelligibles, but introduceth sense into
the Worlds.
By mind he contains the Intelligibles, but introduceth Soul into
the Worlds.

ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ.

Και του ἑνός νου του νοητου.

Ου γαρ ανευ νοος εστι νοητου· ου χωρις ὑπαρχει.

Τα μεν εστι νοερα και νοητα, ὅσα νοουντα
νοεεται.

Τραφη δε τῷ νοουτι το νοητον.

Μανθανε το νοητον, επει νοου ἐξω ὑπαρχει.

Και του νου, ὅς τον εμπυριον κοσμον αγει.

Νου γαρ νους εστιν ὁ κοσμου τεχνιτης πυρρι.

Οἱ τον ὑπερκοσμον πατρικον βυθον ιστε νοουντες.

Ἡ νοητη πασης τμησεως αγει.

Εστι γαρ τι νοητον, ὃ χρη σε νοειν νοου
ανθει.

Ἡ γαρ επεγκλινη, ὡς αν νουν, κακεινο νοηση,

Ὡς τι νων, ου κεινον

νοησεις.

Εστι γαρ αλκης αμφιφαιους δυναμεις,

Νοεραις στραπτουσα τομαισι, ου δη χρη

Σφοδροτητι νοειν το νοητον εκεινο.

Αλλα νοου ταναου ταναη φλογι

Παντα μετρουση, πλην το νοητον εκεινο.

Χρεω δη τουτο νοησαι· η γαρ επεγκλινης

Σον νουν, κακεινο νοησεις ουκ ακτενως.

Αλλ' ἀγνον επιστροφον ομμα,

Φεροντα σης ψυχης τειναι κενεον νοον

Εις το νοητον, οφρα μαθης το νοητον·

Επει ἐξω νοου ὑπαρχει.

Τον δε νοει πας νους θεον, ου γαρ

ανευ

Νοος εστι νοητου, και το νοητον ου νου χωρις ὑπαρχει.

Τοις δε πυρος νοερου νοεροις πρηστησιν ἀπαντα

Εικαθε δουλευοντα, πατρος πειθηνιδι βουλη.

MIND, INTELLIGIBLES, AND INTELLECTUALS.

And of the one Mind, the Intelligible (Mind).

For the Mind is not without the Intelligible; it exists not without it.

These are Intellectuals and Intelligibles which being understood understand.

For the Intelligible is the aliment of the Intelligent.

Learn the Intelligible, since it exists beyond the Mind.

And of the Mind which moves the empyreal heaven.

For the framer of the fiery world is the Mind of the Mind.

You who know certainly the supermundane paternal depth.

The Intelligible is predominant over all section.

There is something Intelligible which it behoves thee to understand with the flower of the Mind.

For if thou inclinest thy mind, thou shalt understand this also.

Yet understanding something (of it) thou shalt not understand this wholly;

For it is a power of circumlucid strength,

Glittering with intellectual sections (rays): but it behoves not

To consider this Intelligible with vehemence of Intellection,

But with the ample flame of the ample Mind

Which measureth all things, except this Intelligible:

But it behoves to understand this; for if thou inclinest

Thy mind, thou shalt understand this also, not fixedly

But having a pure turning eye (thou must)

Extend the empty mind of thy soul

Towards the Intelligible; that thou mayest learn the Intelligible;

For it exists beyond the mind.

But every mind understands this God; for the Mind is not

Without the Intelligible, neither is the Intelligible without the mind.

To the Intellectual Presters of the intellectual fire all things

By yielding are subservient to the persuasive counsel of the Father,

Και το νοεῖν, αἰε τε μένειν ἀοκνῶ στροφαλιγγί.

Πηγὰς τε καὶ ἀρχὰς, δίνειν, αἰε τε μένειν ἀοκνῶ
στροφαλιγγί.

Ἀλλὰ δ' οὐνομα σεμνον ἀκοιμητῶ
στροφαλιγγί.

Κοσμοῖς ἐνθρῶσκων, κρεπνὴν δια πατρός ἐνιπνῇ.

Ὑπο δυο νοῶν ἡ ζωογονος πηγὴ περιέχεται
ψυχῶν.

Καὶ ὁ ποιητῆς, ὅς αὐτουργῶν τεκτῆνατο τὸν κόσμον.

Ὅς ἐκ νοῦ ἐκθῶρε πρῶτος.

Ἐσταμένος πυρὶ πυρ, συνδεσμῶν οὖρα κερασῇ

Πηγαιούς κρατηρὰς, ἔου πυρός ἀνθος ἐπισχῶν.

Νοερὰς ἀσραπτει τομαῖς, ἐρωτὸς δ' ἐνεπλησε τὰ
πάντα.

Τὰ αὐτυπῶτα τυπουσθαι.

Σμηνεσσὶν εἰκνυαὶ φέρονται, ῥηγνυμεναὶ

Κοσμοῦ περὶ σωμασι.

Ἄ νους λέγει, τῷ νοεῖν δὴ πού λέγει.

Ἡ μὲν γὰρ δύναμις συν ἐκείνοις, νους δ' ἀπ' ἐκείνου.

ΙΥΝΓΕΣ, ΙΔΕΑΙ ΑΡΚΑΙ.

Πολλαὶ μὲν αἶδε ἐπεμβαινουσι φαεινοῖς κοσμοῖς.

Ἐκθρῶσκουσαι, καὶ ἐν αἷς ἀκροτήτες εἰσι τρεῖς,

Ὑποκείται αὐταῖς ἀρχίος αὐλῶν.

Ἀρχὰς, αἱ πατρός ἐργα νοησασαὶ
νοητὰ

Αἰσθητοῖς ἐργοῖς, καὶ σωμασὶν ἀφεκαλυψεν.

Δια πορθμιοὶ ἔστωτες φαναι τῷ πατρὶ καὶ τῇ ὕλῃ.

Καὶ τὰ ἐμφανῇ μιμηματα τῶν ἀφανῶν ἐργαζόμενοι.

Καὶ τ' ἀφανῇ εἰς τὴν ἐμφανῇ κοσμοποιίαν ἐγγραφόντες.

Νους πατρός ἐρρόιζησε, νοησας ἀκμαδι
βουλή

Παμμορφους ἰδεας. πηγῆς δ' ἀπο μίας ἀποπτασαι

Ἐξεθορον. πατροθεν γὰρ ἐν βουλῇ τε τέλος τε

And to understand, and always to remain in a restless whirling.
Fountains and principles, to turn, and always to remain in a
restless whirling.

By insinuating into Worlds the venerable name in a sleepless
whirling

By reason of the terrible menace of the Father.

Under two Minds the life-generating fountain of the Souls is
contained.

And the Maker who, self-operating, framed the World.

Who sprung first out of the Mind.

Clothing fire with fire, binding them together to mingle

The fountainous craters, preserving the flower of his own fire.

He glittereth with Intellectual sections, and filleth all things with
love.

That things unfashioned may be fashioned.

Like swarms they are carried, being broken

About the bodies of the world.

What the Mind speaks, it speaks by understanding.

Power is with them—mind is from her.

IYNGES, IDEAS, AND PRINCIPLES.

These being many ascend into the lucid Worlds,

Springing into them, and in which are three tops.

Beneath them lies the chief of Immaterials.

Principles, which have understood the intelligible works of the
Father,

Disclosed them in sensible works as in bodies :

Being (as it were) the ferrymen betwixt the Father and matter.

And producing manifest images of unmanifest things :

And inscribing the unmanifest in the manifest frame of the World.

The mind of the Father made a jarring noise, understanding by
vigorous counsel

Omniform Ideas : and flying out of one fountain

They sprung forth : for from the Father was the counsel and end

Δι' ὧν συναπτεται τῷ πατρὶ, ἀλλήν κατ' ἀλλήν
Ζωὴν, ἀπο μερίζομενων οὐχέτων.

Ἀλλ' ἐμερεισθησαν, νοερῷ πυρὶ μοιρηθῆσαι

Εἰς ἀλλας νοερας· κόσμῳ γὰρ ἀναξ

πολυμορφῷ

Προυθηκεν νοερον τυπον ἀφθιτον, οὐ κατὰ κόσμον

Ἰκνός ἐπειγομενος μορφῆς καθ' ἃ κόσμος

ἐφάνθη,

Παντοιαῖς ἰδεαῖς κεχαρισμενος, ὧν μία πηγή,

Ἐξ ἧς ῥοιζοῦνται μεμερισμεναι ἀλλαι,

Ἀπλατοι, ῥηγνυμεναι κόσμου περὶ σωμασι·

Αἱ περὶ κολποὺς σμερδαλέους, σμηνησσιν εἰκνυας,

Φορεοῦνται τραπουσαι· περὶ δ' ἀμφὶ ἀλλυδὶς ἀλλῇ.

Ἐννοιαὶ νοεραὶ πηγῆς πατρικῆς ἀπο

Πολυ δραττομεναι πυρός ἀνθος

Ἀκοιμητοῦ χρόνου, ἀκμῇ ἀρχεγονοῦ ἰδεας

Πρωτῇ πατρός ἐβλυσε· τὰς δ' αὐτοθαλῆς πηγῇ·

Νοοῦμεναι ἰῷγγες πατροθεν νοεουσι καὶ αὐταί.

Βουλαις ἀφθεγκτοῖσι κινουμεναι ὥστε νοησαι.

ἙΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΚΑΙ ΤΕΛΕΑΡΧΑΙ.

Ἐξ αὐτοῦ γὰρ πάντες ἐκθρῶσκουσι

Ἀμειλικτοὶ τε κεραυνοὶ, καὶ πρηστηροδοχοὶ κολποὶ

Παμφεγγεὸς ἀλκῆς πατρογενεὺς Ἑκατῆς.

Καὶ ὑπέζωκος πυρός ἀνθος, ἡ δὲ κραταῖον

Πνεῦμα πόλων, πυριῶν ἐπέκεινα.

Φρουρεῖν αὐτῷ πρηστηρσιν ἔοις ἀκροτητάς ἐδωκεν.

Ἐγκερασας ἀλκῆς ἰδίου μένος ἐν συνοχεύσιν.

Ὡς πῶς ἔχει κόσμος νοερούς ἀνοχῆας ἀπαμπεῖς.

Ὅτι ἐργατὶς, ὅτι ἐκδοτὶς ἐστὶ πῦρος

ζωηφόρου.

Ὅτι καὶ τὸ ζωογονὸν πᾶν τῆς Ἑκατῆς κολπον.

Καὶ ἐπιρρεῖ τοῖς συνοχεύσιν ἀλκὴν ζῆδωρον πυρός

Μεγαδυναμενοιο.

By which they are connected with the Father by alternate
Life from several vehicles.

But they were divided, being by intellectual fire distributed
Into other Intellectuals : for the king did set before the multiform
world

An intellectual incorruptible pattern; the print of whose form
He promoted through the world, according to which things the
world appeared

Beautified with all kinds of Ideas, of which there is one fountain;
Out of which come rushing forth others undistributed,
Being broken about the bodies of the World;
Which through the vast recesses, like swarms,
Are carried round about every way.

Intellectual notions from the paternal fountain
Cropping the flower of Fire

In the point of sleepless time of this primigenous Idea

The first self-budding fountain of the Father budded.

Intelligent Iynges do (themselves) also understand from the Father
By unspeakable counsels being moved so as to understand.

HECATE, SYNOCHES, AND TELETARCHS.

For out of him spring all
Implacable thunders, and the prester-receiving cavities
Of the entirely-lucid strength of Father-begotten Hecate.
And he who begirds (viz.) the flower of Fire and the strong
Spirit of the poles fiery above.

He gave to his presters that they should guard the tops.
Mingling the power of his own strength in the Synoches.
Oh how the world hath intellectual guides inflexible !
Because she is the operatrix, because she is the dispensatrix of
fire-giving life.

Because also it fills the life-producing bosom of Hecate,
And instils in the Synoches the enlivening strength
Of potent fire.

Αλλά και φρουροι των έργων εἰσι τοῦ πατρος.

Αφομοιοὶ γὰρ ἑαυτον, ἐκεῖνος ἐπιγομενος

Τον τυπον περιβαλλεσθαι των ειδωλων.

Οἱ τελεταρχαι συνειληπται τοῖς συνοχευσι.

Τοῖς δὲ πυρος νοερου νοεροῖς πρηστηρσιν

Ἄπαντα εἰκαθε δουλευοντα.

Αλλά και ὑλαιοῖς ὅσα δουλευει συνοχευσι.

Ἐσσαμενου παντευχον αλκην φωτος κελαδοντος.

Αλκη τριγλιχφ, νοον ψυχην δ' ὀπλισαντα

Παντοιαδος συνθημα βαλλειν φρενι.

Μηδ' ἐπιφοιταν ἐμπυριοῖς σποραδην οχετοῖς,

Αλλά στιβαρηδον.

Οἱ δὲ τα ατομα, και αισθητα δημιουργουσι,

Και σωματοειδη, και κατατεταγμενα εἰς ὕλην.

ΨΥΧΗ, ΦΥΣΙΣ.

Ὅτι ψυχη πυρ δυναμει πατρος οὐσα φαεινον,

Αθανατος τε μενει, και ζωης δεσποτις ἐστι·

Και ἰσχει κοσμου πολλὰ πληρωματα κολπων.

Νου γὰρ μιμημα πελει, το δὲ τεχθεν ἐχει τι

σωματος.

Μιγνυμενων δ' οχετων, πυρος ἀφθιτου εργα

τελουσα.

Μετα δὲ πατρικας διανοιας ψυχη, ἐγώ, ναιώ.

Θερμη, ψυχουσα τα παντα, κατεθετο γὰρ

Νουν μεν ἐνι ψυχῇ, ψυχην δ' ἐνι σωματι ἀργῷ.

Ἡμεων ἐγκατεθηκε πατηρ ἀνδρων τε θεων τε.

Ἀρδην ἐμψυχουσα φαιος, πυρ, αἰθερα, κοσμου.

Συνυφισταται γὰρ τα φυσικα εργα τῷ νοερῷ φεγγει

Του πατρος· Ψυχη γὰρ κοσμησασα τον μεγαν

Ουρανον, και κοσμουσα μετα του πατρος.

Κερατα δὲ και αὐτης ἐστηρικται ἀνω.

Νωτοῖς δ' ἀμφι θεας φυσις ἀπλετος

ἠωρηται.

But they are guardians of the works of the Father.
 For he assimilates himself, professing
 To be clothed with the print of the images.
 The Teletarchs are comprehended with the Synoches.
 To those intellectual presters of intellectual fire
 All things are subservient.
 But as many as serve the material Synoches
 Having put on the completely-armed vigour of resounding light.
 With triple strength fortifying the soul and the mind
 To put into the mind the symbol of variety.
 And not to walk dispersedly on the empyreal channels
 But firmly.
 These frame indivisibles and sensibles,
 And corporiforms and things destined to matter.

SOUL, NATURE.

The Soul being a bright fire, by the power of the Father,
 Remains immortal and is mistress of life ;
 And possesseth many complexions of the cavities of the world :
 For it is an imitation of the Mind ; but that which is born hath
 something of the body.
 The channels being intermixed she performs the part of incor-
 ruptible fire.
 Next the paternal conception, I, the soul dwell ;
 Warmth heating all things, for he did put
 The mind in the soul, the soul in the dull body.
 Of us the father of gods and men interposed.
 Abundantly animating light, fire, ether, worlds.
 For natural works co-exist with the intellectual light
 Of the Father. For the soul which adorned the great
 Heaven, and adorning with the Father,
 But her horns are fixed above :
 But about the shoulders of the Goddess immense Nature is
 exalted.

Αρχεὶ δ' αὖ φυσὶς ἀκαματὴ κόσμων τε καὶ ἐργῶν·
 Οὐρανὸς οφρα θεεὶ δρομὸν αἰδίων κατασυρῶν·
 Καὶ ταχὺς ἥελιός περὶ κέντρον, ὅπως ἐθὰς ἐλθῇ.
 Μὴ φύσεως ἐμβλεψαὶ εἰμαρμένον οὐνομα τησδε.

ΚΟΣΜΟΣ.

Ὁ ποιητὴς ὃς αὐτουργῶν τεκτὴνατο τὸν κόσμον.
 Καὶ τὶς πυρὸς οἶκος ἐν ἑτέρῳ· τὰ δὲ πάντα
 Αὐτουργῶν, ἵνα σώμα τὸ κοσμικὸν ἐκτολυπείθῃ.
 Κόσμος ἵν' ἐκδηλός, καὶ μὴ φαινέται ὑμενωδῆς.
 Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,
 Καὶ παντοτρόφου αἰθρῆς.
 Τ' ἀρρήτα, καὶ τὰ ῥήτα συνθηματὰ τοῦ κόσμου.
 Ἀλλήν κατ' ἀλλήν ζῶν, ἀπο μερίζωμενων οἰχέτων.
 Ἀνωθεν διηκόντος ἐπὶ τὸ κατ' ἀντικρυ
 Διὰ τοῦ κέντρον τῆς γῆς, καὶ πεμπτον μέσον, ἄλλον
 Πυριοχόν, ἐνθα κατεῖσι μέχρι ὕλαιων οἰχέτων.
 Ζωηφόρον πυρ.
 Κέντρῳ ἐπισπερχῶν ἑαυτὸν φῶτος κελαδόντος.
 Πηγαιὸν ἄλλον, ὃς τὸν ἐμπυριὸν κόσμον ἀγεί.
 Κέντρον ἀφ' οὗ πασαι μέχρις ἀν τυχόν ἴσαι εἰσι.
 Συμβόλα γὰρ πατρικὸς νοὸς ἐσπείρε κατὰ κόσμον.
 Μέσον τῶν πατέρων ἑκάστης κέντρον φέρεται.
 Νοῦ γὰρ μιμημα πέλει· τὸ δὲ τεχθέν ἔχει τι
 σώματος.

ΟΥΡΑΝΟΣ.

Ἑπτὰ γὰρ ἐξάγκωστε πατὴρ στερεώματα κόσμων·
 Τὸν οὐρανὸν κυρτῶ σχηματὶ περικλείσας.
 Πῆξε δὲ πολὺν ὁμίλον ἀστέρων ἀπλανῶν
 Ζῶν καὶ πλανωμένων ὑφ' ἐστήκεν ἑπτάδα.
 Γῆν δ' ἐν μέσῳ τιθεὶς, ὕδωρ δ' ἐν γαίᾳς κολποῖς,

Again indefatigable Nature commands the worlds and works ;
 That Heaven drawing an eternal course might run,
 And the swift sun might come about the centre as he useth.
 Look not into the fatal name of this Nature.

THE WORLD.

The Maker who operating by himself framed the World.
 And there was another bulk of fire, self-operating
 All things, that the body of the World might be perfected.
 That the World might be manifest, and not seem membranous.
 The whole World of fire, and water, and earth,
 And all-nourishing ether.
 The inexpressible and expressible watchwords of the World.
 One life with another, from the distributed channels.
 Passing from above through the opposite part
 Through the centre of the Earth ; and another fifth the middle,
 Another fiery channel, where it descends to the material channels.
 Life-bringing fire.
 Stirring himself up with the goad of resounding light.
 Another fountainous, which guides the empyreal World.
 The centre from which all (lines) which way soever are equal.
 For the paternal Mind sowed symbols through the World.
 For the centre of every one is carried betwixt the Fathers.
 For it is an imitation of the Mind, but that which is born hath
 something of the Body.

HEAVEN.

For the Father congregated seven firmaments of the World,
 Circumscribing Heaven in a round figure.
 And fixed a great company of inerratic stars.
 And he constituted a septennary of erratic animals.
 Placing earth in the middle, and water in the middle of the earth,

The air above these.

He fixed a great company of inerratic stars,
To be carried not by laborious and troublesome tension,
But by a settlement which hath no error.

He fixed a great company of inerratic stars,
Forcing fire to fire.

To be carried by a settlement which hath no error.

He constituted them six, casting into the midst
The seventh fire of the sun.

Suspending their disorder in well-ordered zones.

For the goddess brings forth the great sun and the bright moon.

Oh ether, sun, spirit of the moon, guides of the air,

And of the solar circles, and of the lunar clashings

And of the aerial recesses !

The melody of the ether, and of the passages of the sun and
moon, and of the air.

And the wide air, and the lunar course, and the pole of the sun,

It collects it, receiving the melody of the ether,

And of the sun, and of the moon, and of all things that are
contained in the air.

Fire the derivation of fire, and the dispenser of fire.

His hair pointed is seen by his native light,

Hence Cronus.

The sun assessor beholding the pure pole

And the ethereal course and the vast motion of the moon,

And the aerial fluxions.

And the great sun, and the bright moon.

TIME.

The mundane god eternal, infinite.

Young and old, and of a spiral form,

And another fountainous who guides the empyreal heaven.

SOUL, BODY, MAN.

It behoves thee to hasten to the light, and the beams of the Father,
From whence was sent to thee a Soul clothed with much Mind.
These things the Father conceived, and so the mortal was animated.
For the paternal Mind sowed symbols in Souls,
Replenishing the Soul with profound love.
For the Father of Gods and Men placed the Mind in the Soul,
And in the Body he established you.
For all divine things are incorporeal.
But bodies are bound in them for your sakes :
Incorporeals not being able to contain the bodies
By reason of the corporeal nature in which you are concentrated.
And they are in God, attracting strong flames.
Descending from the Father, from which descending the Soul
Crops of empyreal fruits the soul-nourishing flower.
And therefore conceiving the works of the Father
They avoid the audacious wing of fatal destiny.
And though you see this soul manumitted,
Yet the Father sends another to make up the number.
Certainly these are superlatively blessed above all
Souls; they are sent forth from heaven to earth.
And those rich souls, which have inexpressible fates,
As many of them (O king) as proceed from shining thee,
Or from Jove himself, under the strong power of his thread,
Let the immortal depth of thy Soul be predominant ; but thine
eyes
Extend upwards.
Stoop not down to the dark world.
Beneath which continually lies a faithless depth and Hades
Dark all over, squalid, delighting in images unintelligible,
Precipitous, craggy, always involving a dark abyss,
Always espousing an opacous, idle, breathless body.

Και ὁ μισυφανῆς κόσμος, καὶ τὰ σκολία ῥειθρα
 ὕφ' ὧν πολλοὶ κατασειρονται.

Ζητησον παραδεισον.

Δίξω σοι ψυχῆς οἶκτον, ὅθεν, ἢ τινὶ ταῖς

Σωματι τιθυσας, ἐπὶ ταξίν αφ' ἧς

ερρύης

Αυθὶς ἀναστήσεις, ἱερῷ λόγῳ ἔργον ἔνωσας.

Μητε κατὰ νευστεις, κρημνὸς κατὰ γῆς ὑποκειται.

Ἐπταποροῦ συρῶν κατὰ βαθμίδος ἦν

ὑπο

Δεινῆς ἀναγκῆς θρόνος ἐστι.

Μη σοι αὐξάνει τὴν εἰμαρμένην.

Ψυχὴ ἢ μεροπῶν θεὸν ἀγξεί πως εἰς ἑαυτήν.

Οὐδὲν θνητὸν ἔχουσα, ὅλη θεοθεν μεμεθευσται.

Ἀρμονίαν αὐχεῖ γὰρ, ὑφ' ἧς πέλε σῶμα βροτεῖον.

Ἐκτείνας πυρίνον νοῦν ἔργον ἐπ' εὐσεβείας,

Ῥευστον καὶ σῶμα σώσεις.

Ἔστι καὶ εἰδῶλῳ μερὶς εἰς τοπὸν ἀμφιφαυόντα.

Παντοθεν ἀπλαστῷ ψυχῇ πυρὸς ἦν ἰα τείνον.

Ἡ πυριθαλπῆς ἐννοία πρῶτιστὴν ἔχει ταξίν.

Τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θεοθεν φάος ἔξει.

Δηθύνοντι γὰρ βροτῷ κρέπνοι μακάρες τελεθουσι.

Αἱ ποῖναι μεροπῶν ἀγκτεῖραι.

Καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ, καὶ ἐσθλὰ.

Ἐλπίς τρέφετω σε πυριόχος ἀγγελικῷ ἐνὶ χώρῳ.

Ἀλλ' οὐκ εἰσδέχεται κεινῆς τὸ θέλειν πατρικὸς νοῦς,

Μέχρις ἂν ἐξέλθῃ ληθῆς, καὶ ῥῆμα λαλήσῃ

Μνημὴν εἰσθεμένη πατρικοῦ συνθηματὸς ἀγνοῦ.

Τοῖς δὲ διδάκτον φάους ἔδωκε γνῶρισμα λαβεσθαι.

Τοὺς δὲ ὑπνῶντας ἔης ἐνεκαρπίσεν ἀλκῆς.

Μη πνεῦμα μολυνῆς μητε βαθυνῆς τὸ ἐπιπεδόν.

Μητε τὸ τῆς ὕλης σκυβαλὸν κρημνῷ καταλείψεις.

Μη ἐξαῆξῃς, ἵνα μη ἐξιούσα ἔχῃ τι.

Βίη ὅτι σῶμα λιποντῶν ψυχαὶ καθαρῶταται.

Ψυχῆς ἐξωστῆρες ἀναπνοαὶ, εὐλυτοὶ

εἰσι.

And the light-hating world, and the winding currents
By which many things are swallowed up.
Seek Paradise.

Seek thou the way of the Soul, whence, and by what order
Having served the body, to the same place from which thou didst
flow,

Thou mayest rise up again, joining action to sacred speech.
Stoop not down, for a precipice lies below the Earth.
Drawing through the ladder which hath seven steps ; beneath
which

Is the throne of necessity.

Enlarge not thy destiny.

The Soul of men will in a manner clasp God to herself.

Having nothing mortal she is wholly inebriated from God.

For she boasts harmony, in which the mortal body exists.

If thou extend the fiery mind to the work of piety,

Thou shalt preserve the fluxible body.

There is a room for the image also in the circumlucid place.

Every way to the unfashioned soul stretch the reins of fire.

The fire-glowing cogitation hath the first rank.

For the mortal approaching to the fire shall have light from God.

For to the slow mortal the Gods are swift.

The furies are stranglers of men.

The bourgeons even of ill matter are profitable and good.

Let fiery hope nourish thee in the angelic region,

But the paternal Mind accepts not her will,

Until she go out of oblivion and pronounce a word

Inserting the remembrance of the pure paternal symbol.

To these he gave the docile character of life to be comprehended.

Those that were asleep he made fruitful by his own strength.

Defile not the spirit nor deepen a superficies.

Leave not the dross of matter on a precipice.

Bring her not forth, lest going forth she have something.

The souls of those who quit the body violently are most pure.

The ungirders of the soul which give her breathing are easy to be
loosed.

In the side of sinister Hecate there is a fountain of virtue ;
Which remains entire within, not omitting her virginity.
Oh man, the machine of boldest nature !
Subject not to thy mind the vast measures of the earth,
For the plant of truth is not upon earth.
Nor measure the measures of the sun, gathering together canons,
He is moved by the eternal will of the Father not for thy sake.
Let alone the swift course of the moon and the progression of the
stars,
For she runs always by the impulse of necessity.
And the progression of the stars was not brought forth for thy sake.
The ethereal wide flight of birds is not veracious,
And the dissections of entrails of victims ; all these are toys,
The supports of gainful cheats ; fly thou these
If thou intendest to open the sacred paradise of piety ;
Where virtue, wisdom, and equity are assembled.
For thy vessel the beasts of the earth shall inhabit,
And the earth bewails them even to their children.

DEMONS, RITES.

Nature persuades that there are pure Demons.
The bourgeons even of ill matter are profitable and good.
But these things I revolve in the recluse temples of my mind.
Extending the like fire sparklingly into the spacious air,
Or fire unfigured whence a voice issuing forth,
Or light abundant ; whizzing and winding about the earth.
But also to see a horse more glittering than light,
Or a boy on thy shoulders riding on a horse,
Fiery or adorned with gold, or divested,
Or shooting, or standing on thy shoulders,
If thou speakest often to me thou shalt see absolutely that which
is spoken,
For then neither appears the celestial concave bulk,
Nor do the stars shine, the light of the moon is covered,

Χθων ουκ ἔστηκε, βλέπεται τε παντα κεραυνοῖς.
 Μη φύσεως καλεσῆς αυτοπτρον ἀγαλμα,
 Ου γὰρ χρη κεινους σε βλέπειν πρὶν σωμα τελεσθῇ
 Ὅτε τὰς ψυχὰς θελγόντες αἰ τῶν τελετῶν
 ἀπαγούσι.

Ἐκ δ' ἀρα κολπῶν γαίης θρωσκουσι χθονιοὶ κύνες,
 Ου ποτ' ἀληθεὶς σωμα βροτῷ ἀνδρὶ δεικνυντες,
 Ἐνεργεῖ περὶ τοῦ Ἑκατικόν στροφαλόν.
 Ονοματα βαρβαρα μηποτ' ἀλλαξῆς,
 Εἰσι γὰρ ονοματα παρ' ἑκάστοις θεοσδοτα
 Δυναμὶν ἐν τελεταῖς ἀρρήτον ἔχοντα.
 Ἦνικα βλεψῆς μορφῆς ἀτερ εὐϊέρον πυρ,
 Λαμπομενον σκυρτηδὸν ὅλου κατὰ βενθεὰ κόσμου,
 Κλυθὶ πυρὸς φωνήν.

ΘΕΟΣ.

Ὁ δὲ θεὸς ἐστὶ κεφαλὴν ἔχων ἱερακὸς οὗτος ἐστὶν ὁ πρῶτος ἀφθαρτος,
 αἰδῖος, ἀγεννητος, ἀμερὴς, ἀνομοιοτατος, ἡνιόχος παντός καλόν, ἀδωροδοκητος,
 ἀγαθὸν ἀγαθωτάτος, φρονιμῶν φρονιμωτάτος. ἐστὶ δὲ καὶ πατὴρ εὐνομίας
 καὶ δικαιοσύνης, αὐτοδιδάκτος, φυσικὸς, καὶ τελείος, καὶ σοφός, καὶ ἱεροῦ
 φυσικοῦ μονὸς εὐρέτης.

The Earth stands not still, but all things appear in thunders.
Invoke not the self-conspicuous image of Nature,
For thou must not behold these before thy body is initiated :
When soothing souls they always seduce them from these
mysteries.

Certainly out of the cavities of the Earth spring terrestrial dogs,
Which show no true sign to mortal man.
Labour about the Hecatick Strophalus.
Never change barbarous names,
For there are names in every nation given from God,
Which have an unspeakable power in Rites.
When thou seest a sacred fire without form,
Shining flashingly through the depths of the World,
Hear the voice of fire.

GOD.

But God is he that has the head of a hawk. He is the first
indestructible, eternal, unbegotten, indivisible, dissimilar ; the
dispenser of all good ; incorruptible ; the best of the good, the
wisest of the wise : he is the father of equity and justice, self-
taught, physical, and perfect, and wise, and the only inventor of
the sacred philosophy.—*Euseb. Præp. Evan. lib. I. c. 10.*

The Earth stands not still, but all things appear in thunder.
 I awake not the self-conscious image of Nature.
 For then must not behold these before thy body is initiated.
 When everything souls they always reduce them from these
 mysteries.
 Certainly out of the cavities of the Earth spring terrestrial dogs.
 Which show no true sign to mortal man.
 Labour about the Hecatic Strophæ.
 Never change barbarous names.
 For there are names in every nation from God.
 Which have an unspokeable power in letters.
 When thou seest a sacred fire without form.
 Shining flashingly through the depths of the World.
 Hear the voice of fire.

GOD.

But God is he that has the head of a hawk. He is the first
 indivisible, eternal, ungenerated, indivisible, dissimular; the
 dispenser of all good; incommunicable; the best of the good; the
 wisest of the wise; he is the father of equity and justice, self-
 taught, physical, and perfect, and wise, and the only inventor of
 the sacred philosophy. — Enchiridion, lib. I. c. 10.

THE PERIPLUS OF HANNO

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ἌΝΝΩΝΟΣ

ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ
ΠΕΡΙΠΛΟΥΣ.

THE VOYAGE

OF HANNO, COMMANDER OF THE
CARTHAGINIANS.

ΤΩΝ ὑπὲρ τὰς Ἡρακλεους
στήλας Λιβυκῶν τῆς γῆς με-
ρῶν, ὃν καὶ ἀνεθήκεν ἐν τῷ τοῦ
Κρόνου τεμένει, δηλοῦντα ταδε.

Ἐδοξεν Καρχηδονίοις, Ἄνωνα
πλεῖν ἐξω στήλων Ἡρακλείων,
καὶ πόλεις κτίζειν Λιβυφοινι-
κῶν. καὶ ἐπλευσεν, πεντηκον-
τοροὺς ἑξήκοντα ἀγῶν, καὶ
πληθὸς ἀνδρῶν καὶ γυναικῶν,
εἰς ἀριθμὸν μυριάδων τριῶν, καὶ
σιτᾶ, καὶ τὴν ἀλλήν παρασ-
κευήν.

Ὡς δ' ἀναχθέντες, τὰς
στήλας παρημειψάμεν, καὶ
ἐξω πλουν δύοιν ἡμερῶν ἐπλευ-
σάμεν, ἐκτίσαμεν πρώτην
πόλιν, ἣντινα ὠνομάσαμεν
Θυμιατήριον· πεδίου δ' αὐτῇ με-
γαλὴν ἔπην· καί περτα πρὸς ἑσπεραν
ἀναχθέντες, ἐπὶ Σολοεντα Λι-
βυκὸν ἀκρωτεριον, λασίον δέν-
δρεσι συνηλθομεν, ἐνθα Ποσειδῶ-

ROUND the parts of Libya beyond
the Pillars of Hercules, which he
deposited in the temple of Saturn.

It was decreed by the Carthagi-
nians, that Hanno should undertake
a voyage beyond the Pillars of Her-
cules, and found Libyphœnician cities.
He sailed accordingly with sixty ships
of fifty oars each, and a body of men
and women to the number of thirty
thousand, and provisions and other
necessaries.

When we had passed the Pillars
on our voyage, and had sailed beyond
them for two days, we founded the
first city which we named Thymia-
terium. Below it lay an extensive
plain. Proceeding thence towards
the west, we came to Soloeis, a pro-
montory of Libya, a place thickly
covered with trees, where we erected
a temple to Neptune; and again pro-

νος ἱερον ἰδρυσαμενοι, παλιν ἐπεβημεν προς ἥλιον ανισχοντα ἡμερας ἡμισυ, αχρι εκομισθημεν εις λιμνην συ πορρώ της θαλαττης κειμενην, καλαμου μεστην πολλου και μεγαλου. ενησαν δε και ελεφαντες, και τάλλα θηρια νεμομενα παμπολλα.

Την τε λιμνην παραλαβαντες ὅσον ἡμερας πλουν, κατφκησαμεν πολεις προς τη θαλαττη καλουμενας, Καρικον τε τειχος, και Γυττην, και Ακραν, και Μελιτταν, και Αραμβυν. κακειθεν δ' αναχθεντες, ηλθομεν επι μεγαν ποταμον Λιξον, απο της Λιβυης ρεοντα. παρα δ' αυτον, Νομαδες ανθρωποι Λιξιται. βοσκηματ' ενεμον, παρ' οἷς εμειναμεν αχρι τινος, φιλοι γενομενοι. Τουτων δε καθ' ὑπερθεν, Αιθιοπες φκουν αξενοι, γην νεμομενοι θηριωδη διειλημμενην ορεσι μεγαλοις, εξ ὧν ρειν φασι τον Λιξον. περι δε τα ορη, κατοικειν ανθρωπους αλλοιομορφους Τρωγλοδυτας· οὗς ταχυτερους ἵππων εν δρομοις εφραζον οἱ Λιξιται.

Λαβοντες δε παρ' αυτων ἐρμηνεας, παρεπλεομεν την ερημην προς μεσημβριαν, δυο ἡμερας. εκειθεν δε παλιν προς ἥλιον ανισχοντα, ἡμερας δρομον. ενθα εὔρομεν εν μυχω τινος κολπου,

ceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ described as swifter in running than horses.

Having procured interpreters from them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay

νησον μικραν, κυκλον εχουσαν σταδιων πεντε· ἦν κατῳκησαμεν, Κερνην ονομασαντες. ετεκμαιρομεθα δ' αὐτην εκ του περιπλου, και ευθυ κεισθαι Καρχηδονος. εφκει γαρ ὁ πλους, εκ τε Καρχηδονος, επι στηλας, κακειθεν επι Κερνην.

Τοῦντευθεν εις λιμνην αφικομεθα, δια τινος ποταμου μεγαλου διαπλευσαντες, Χρετης. ειχεν δε νησους ἡ λιμνη τρεις μειζους της Κερνης. αφ' ὧν ἡμερησιον πλουν κατανυσαντες, εις την μυχον της λιμνης ηλθομεν. ὑπερ ἦν ορη μεγαιστα ὑπερετεινεν, μετα ανθρωπων αγριων, δερματα θηρεια ενημμενων, οἱ πετροις βαλλοντες, απηραξαν ἡμας, κωλυοντες εκβηναι. εκειθεν πλεοντες, εις ἑτερον ηλθομεν ποταμον μεγαν και πλατυν, γεμοντα κροκοδειλων και ἱππων ποταμιων. ὅθεν δε παλιν αποτρεψαντες, εις Κερνην επανηλθομεν.

Εκειθεν δε επι μεσημβριας επλευσαμεν δωδεκα ἡμερας, την γην παραλεγόμενοι. ἦν πασαν κατῳκουν Αἰθιοπες, φευγοντες ἡμας, και ουχ ὑπομενοντες. ασυνετα δ' εφθεγγοντο, και τοις μεθ' ἡμων Λιξιταις. τη δ' ουν τελευταία ἡμερα, προσωρμισθημεν ορεσι μεγαλοις δασεσιν. ην δε τα των

a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river horses; whence returning back we came again to Cerne.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach but fled from us. Their language was not intelligible even to the Lixitæ, who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and varie-

δενδρων ξυλα ευωδη τε και ποι-
κιλα. περιπλευσαντες δε ταυτα
ἡμερας δυο, γινομεθα εν θα-
λαττης χασματι αμετρητω,
ἣς επι θατερα προς τη γη,
πεδιον ην, ὅθεν νυκτος αφεω-
ρωμεν, πυρ αναφερομενον παν-
ταχοθεν κατ' αποστασεις, το
μεν πλεον, το δ' ελαττον.

Ὑδρευσαμενοι δ' εκειθεν, ε-
πλεομεν εις τοῦμπροσθεν ἡμερας
πεντε παρα γην, αχρι ηλθομεν
εις μεγαλν κολπον, ὃν εφασαν
οἱ ἑρμηνεες καλεισθαι, Ἐσπε-
ρου Κερας. εν δε τουτω, νησος ην
μεγαλη, και εν τη νησῳ, λιμνη
θαλασσωδης, εν δε ταυτη
νησος ἑτερα, εις ἣν αποβαντες,
ἡμερας μεν, ουδεν αφεωρωμεν,
ὅτι μη ὕλην· νυκτος δε, πυρα
τε πολλα καιομενα, και φωνην
αυλων ηκουομεν, κυμβαλων τε
και τυμπανων παταγον, και
κραυγην μυριαν. φοβος ουν ελα-
βεν ἡμας, και οἱ μαντεις εκε-
λευον εκλειπειν την νησον.
ταχυ δ' εκπλευσαντες, παρη-
μειβομεθα χωραν διαπυρον θυ-
μιαματων· μεστοι δ' απ' αυτης
πυρωδεις ῥυακες, ενεβαλλον εις
την θαλατταν. ἡ γη δ' υπο
θερμης, αβατος ην. ταχυ ουν
κακειθεν φοβηθεντες απεπλευ-
σαμεν· τετταρας δ' ἡμερας
φερομενοι, νυκτος την γην
αφεωρωμεν, φλογος μεστην. εν

gated. Having sailed by these moun-
tains for two days we came to an
immense opening of the sea; on each
side of which, towards the continent,
was a plain; from which we saw by
night fire arising at intervals in all
directions, either more or less.

Having taken in water there, we
sailed forwards five days near the
land, until we came to a large bay
which our interpreters informed us
was called the Western Horn. In
this was a large island, and in the
island a salt-water lake, and in this
another island, where, when we had
landed, we could discover nothing in
the day-time except trees; but in the
night we saw many fires burning,
and heard the sound of pipes, cym-
bals, drums, and confused shouts.
We were then afraid, and our diviners
ordered us to abandon the island.
Sailing quickly away thence we passed
a country burning with fires and per-
fumes; and streams of fire supplied
from it fell into the sea. The coun-
try was impassable on account of
the heat. We sailed quickly thence,
being much terrified; and passing
on for four days, we discovered at
night a country full of fire. In the
middle was a lofty fire, larger than
the rest, which seemed to touch the
stars. When day came we disco-

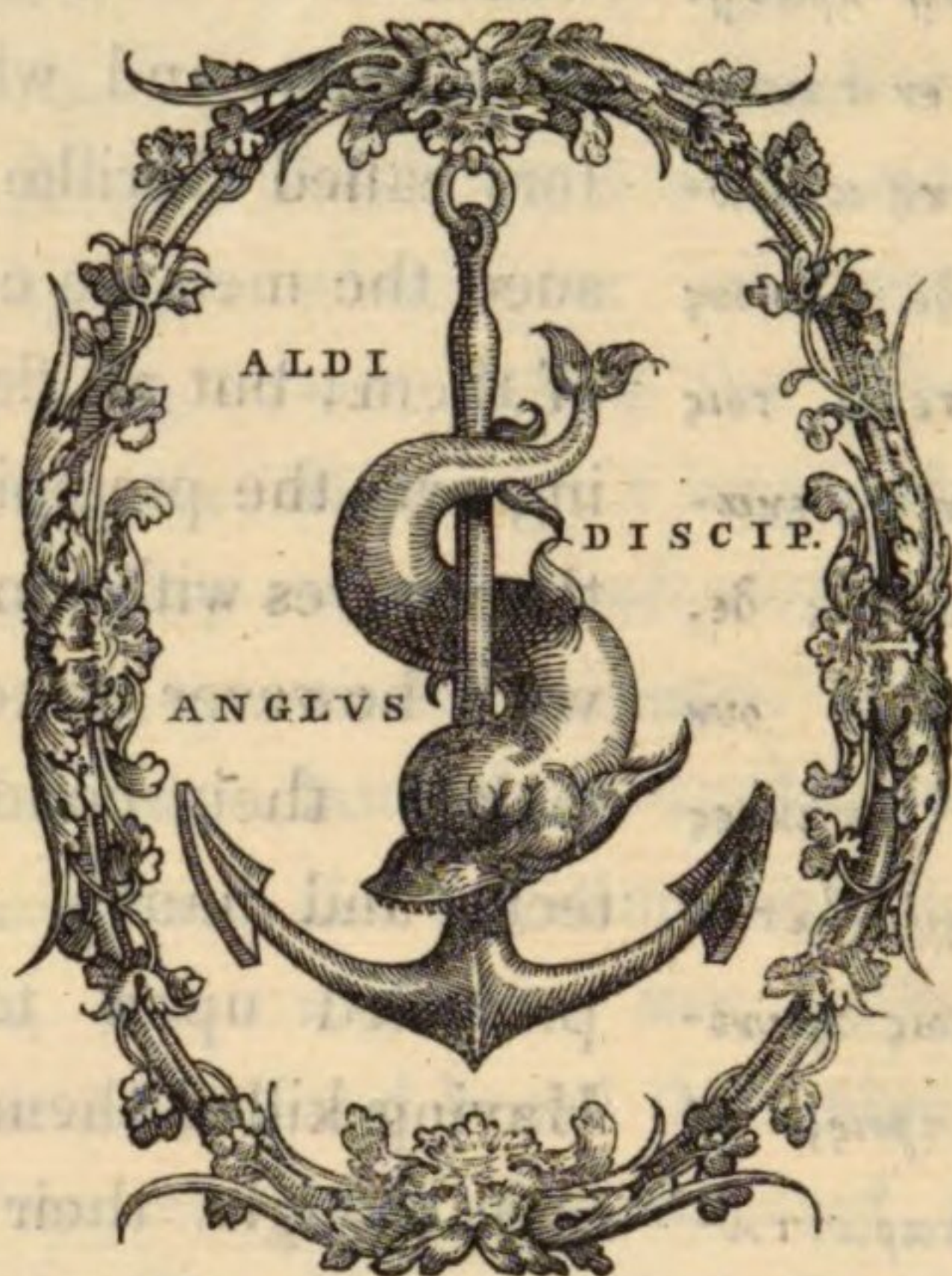
μεσφ δ' ἦν ἡλιβατον τι πυρ,
των ἀλλων μείζον, ἀπτομενον
ὥς εδοκεῖ των ἀστρων· οὗτος δ'
ἡμερας, ορος εφαινετο μεγισ-
τον, Θεων οχημα καλουμενον.
τριταιοι, δ' ἐκειθεν, πυρᾶδεις
βυακας παραπλευσαντες, αφικο-
μεθα εἰς κολπον, Νοτου Κερας
λεγομενον. ἐν δὲ τῷ μυχῷ,
νησος ἦν, ἔοικυια τῇ πρωτῇ,
λιμνην εχουσα· καὶ ἐν ταυτῇ,
νησος ἦν ἕτερα, μεστῇ ἀνθρω-
πων ἀγριων. πολυ δὲ πλειους
ἦσαν γυναῖκες, δασεῖαι τοῖς
σωμασιν· αἳ οἱ ἑρμηνεες ἐκα-
λουν Γοριλλας· διωκοντες δὲ,
ἀνδρας μὲν, συλλαβεῖν οὐκ
ἠδυνηθημεν· ἀλλὰ πάντες
μὲν ἐξεφυγον, κρημνοβαται
οντες, καὶ τοῖς μετριοῖς ἀμυνο-
μενοι. γυναῖκας δὲ τρεῖς, αἱ
δακνουσαι τε καὶ σπαρᾶττου-
σαι τοὺς ἀγοντας οὐκ ἠθελον
ἐπεσθαι. ἀποκτειναντες μὲντοι
αυτας, ἐξεδειραμεν, καὶ τὰς
δορας ἐκομισαμεν εἰς Καρχη-
δονα. οὐ γὰρ ἐτι ἐπλευσαμεν
προσωτερῶ, των σιτων ἡμᾶς
ἐπιλιποντων.

vered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.

THE END.

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The ancient fragments ... containing of Sanchoniatho, Berossus, Abydenus, Megasthenes, and Manetho. Also the Hermetic Creed, the old (Egyptian) Chronicle, the Laterculus of Eratosthenes, the Tyrian Annals, the Oracles of Zoroaster, and the Periplus of Hanno

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